

OF £. 12. 30
EPISCOPAL
Confirmation;

I N
TWO DISCOURSES;

By B. Camfield, *Rector of Aileston*
near Leicester.



Ἄν αἰεὶ τὰ αὐτὰ λεγόντων ἡμῶν μηδὲν πλεονεκτή-
σῃ, οὐδέ ποτε τὰ αὐτὰ λέγοντες παυσόμεθα —
Οὐ παυσόμεθα, ὡς καὶ αὐτῶν ὑμῶν διαλεχόμενοι,
ἕως ἂν αὐτὰ καταρδύσῃ. *D. Chrysost. Hom. 9,*
in Epist. ad Hebr.

L O N D O N,
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1241:90

To the Right Reverend Father
in God,
Thomas, Lord Bishop of Lincoln,
my much Honoured Diocesan.

My Lord,

After I had received your
Lordships Command for
Preaching, which it be-
came me neither to resist
nor dispute ; debating with my self
what *Subject* were most proper to in-
sist upon in such an Assembly ; I de-
termined at last upon *this of Confirmation*,
which for many years hath been
much in my thought, those excellent
words of the Learned and Reverend
Dr. Hammond, having long since left
in me a very deep impression ; ‘ That *De Con-*
‘ since the *Faith it self* once delivered, *firm, Pres.*
‘ and the *two Sacraments* of the New *§ 7, &c.*
‘ Covenant, instituted by Christ him-
‘ self, and strictly commanded unto
‘ all ; there is nothing which can
A 2 more

The Epistle

‘ more strongly oblige to a sincere, perpetual, and durable obedience unto the
‘ Evangelical Law; nothing from the
‘ diligent and prudent administration
‘ whereof more plentiful Fruits may be
‘ hoped by the Christian Church; and
‘ nothing, lastly, whose neglect or overly performance (*pro forma & ex opere, ut aiunt, operato*) seemeth more pernicious and destructive unto piety.

When therefore I had digested my Meditations and Collections upon this Argument into the *ensuing method*, (which is the *onely thing almost peculiar* to them) I could not easily be diverted to any *other Theme*, had Time permitted a longer deliberation; though to some this might seem (as matters fell out) the *less opportune by reason of your Lordships absence*, necessitated by those Infirmities of Age and Bodily Indispositions, which then with a more than ordinary violence arrested your person, to your *own regret*, undoubtedly

Dedicatory.

doubtedly upon this account, no less than *our unhappiness*.

Among the Hearers *notwithstanding* it met with a candid entertainment and general welcom ; and so I hope it may do when it comes thus *abroad* into the world, (*enlarged and attended with another practical Discourse to the same purpose*) on no other design than to promote a common good.

And I am the rather moved to Print it at *this juncture of time*, because over and above the usefulness of the *particular subject*, it contains a *most convictive evidence and demonstration on the behalf of Diocesan Episcopacy*, (which some have *spitefully* renewed their old grudge and quarrels against) and the *possibility of exercising Discipline in a Diocesan Church*, did not the too *culpable neglects of many among us* add too *keen an edge to that exception*.

Now that it may shew it self with the greater confidence of *success*, as it

The Epistle, &c.

was penn'd and uttered in obedience
to your *Lordships injunctiō*, so the Au-
thor of it most humbly betakes him-
self to your *Lordships Patronage*, cra-
ving a benign and favourable recepti-
on from your *Paternity*, of this small
Present and Pledge of that great Ob-
servance, which is ever due from,

Your Lordships

In all Filial Duty and Service,

Benj. Camfield.

TO THE
Courteous Reader.

THE Argument here treated of deserves sufficiently for its own importance and usefulness, as is declared abundantly in the ensuing pages. Nor may I arrogate any thing to my self in the handling of it, after so many worthy persons, unless perhaps the perspicuity and methodicalness of the digestion and management; and that in such a manner, as both to recommend the thing from its most proper Topicks, and direct withall to the most successful administration and observance of it. But that which more peculiarly instigated me to this publication, was the deep sense I have, not onely of the too great neglect, and general need of Confirmation among the people, and the seasonableness of persuading them earnestly, in these fickle and uncertain times, with purpose of heart to cleave unto their Religion: but the necessity also which Episcopacy it self appears to be in of some further Confirmation against the fresh and virulent Assaults of troublesome and malevolous Dissenters, who seek to lay the foundations of a strange kind of disagreeing Union among English Protestants in casheering that Prelacy, which hath ob-

To the Reader.

tain'd not onely here, but (untill within little more than one Century) throughout the whole Christian Church, from the very first plantation of it. Of which there is not I think any single proof or instance more clear and evident, than what is hereafter suggested; 'The custom of the Churches, as S. Hierom words it, for the Bishop to go forth to those, who were baptized a far off in lesser Cities by Priests and Deacons, to lay hands upon them for the invoking of the Holy Ghost.

Episcopal Confirmation, as it hath been derived from the Apostolical Age, and practised successively in the Christian Church, is unto me a most undaunted evidence and confirmation of Diocesan Episcopacy, and so I hope it may prove to all others, who will but have the patience impartially and coolly to examine and consider of it.

But if upon our manifold sins and provocations, the Divine Nemesis shall so far overtake us, as to permit dissatisfied and humour-some men once more to overturn our present Establishments, we may firmly conclude upon former experience, that after divers Revolutions when their own Giddiness hath tired them in the eager pursuit of Phanatic Innovations, there will be no fixation at last, but by returning again in a more sober temper to what hath been so rashly and impetuously destroyed by them.

To the Reader.

I will add nothing more now, but hearty prayers to God Almighty, that he would succeed these and all other great endeavours by his blessing, for the settling of us (if it be his Heavenly Will) upon such peaceable principles, as may not sever us from the Communion of Saints in that truly Catholic Church of Christ, which we retain in our Creed. And hereunto every understanding and orderly Christian will readily subjoyn his most affectionate and zealous Amen.

Errata.

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A Discourse of
CONFIRMATION:

DELIVERED

At the *Primary Visitation* of the

Right Reverend Father in God

THOMAS, L. Bishop of *Lincoln,*

Held at *S. Martins Leicester, Sept. 22.*

1679. And since enlarged.

With a short Appendix thereunto.

*Insolentissima insaniæ est, existimare non rectè fieri
quod ab universa Ecclesia fit. D. Aug. ep. 118.*

Episcopal Confirmation,

Heb. 6. 2.

Of the Doctrine of Baptisms, and of Laying on of Hands.

THE Apostle, in the foregoing verses mentions the *Principles of the Doctrine of Christ*. The Margin hath it from the Greek, the *Word of the beginning of Christ*; or by an easie transposition, which our Translation follows, the *beginning of the Doctrine of Christ*; ἡ ἀρχὴ τοῦ λόγου, as Camerarius glosseth it; *Sermonem qui in Christo rudes inchoat*, as Erasmus and Beza render it, *the instruction which initiates novices or beginners in Christ*. The same which in the precedent chapter he calls the *first principles of the Oracles of God*; and here again by a known Figure, the *foundation*, that is, the *rudiments of Christianity*, or the *Christians A, B, C*; the chief elements whereof he thus enumerates; *Of repentance from dead works, and of faith towards God, the Doctrine of Baptisms and*

Hæc omnia pertinere ad Initia Neophytorum satis aperteque Scriptura testatur, D. Aug. de fide & operibus, c. 11.

of

Of Episcopal Confirmation.

‘ of Laying on of Hands, and of the Resur-
 ‘ rection of the dead, and of Eternal Judg-
 ‘ ment.

B. Taylors
 Discourse
 of Confir-
 mat. p. 45.

* And
 that here
 it must be
 so under-
 stood, he
 proves di-
 stinctly, p.
 46, 47, 48.

I will not now trouble you with the se-
 veral Opinions among Expositors about the
distinct way of reckoning of them up. If we
 take them as they lie *most obvious* to our
 view, then (as a *right reverend and learned*
Author speaks, (‘ Here are *six fundamental*
 ‘ *points of S. Pauls Catechism*, which he laid
 ‘ as the foundation or the beginning of the
 ‘ Institution of the Christian Church ; and
 ‘ amongst these *Imposition of Hands*, (which
 ‘ the Apostles used in *confirming the Bapti-*
 ‘ *zed* *, and *invocating the Holy Ghost upon*
 ‘ *them*) is reckoned as a *part of the founda-*
 ‘ *tion*. And therefore they who deny it,
 ‘ *saith he*, dig up *foundations*. And when
 ‘ S. Paul calls it the *Doctrine of the Laying*
 ‘ *on of Hands*, it does not onely appear to be
 ‘ a *lasting Ministry* because no part of the
 ‘ Christian Doctrine can be changed or abo-
 ‘ lished, but hence also it appears to be of
 ‘ *Divine Institution*. For if it were not, S.
 ‘ Paul had been guilty of that which our
 ‘ Blessed Saviour reproves in the *Scribes* and
 ‘ *Pharisees*, and should have *taught for Do-*
 ‘ *ctrines the commands of men*; which be-
 ‘ cause it cannot be supposed, it must needs
 ‘ follow, that this Doctrine of *Imposition of*
 ‘ Hands, or Confirmation, is *Apostolical and*
 ‘ *Divine*. But

Of Episcopal Confirmation.

3

But upon a *stricter examination* of the words, the *chief stress* of all seems unto me, I confess, to be laid upon the *two formost heads*, (wherein S. Paul elsewhere *summs up the whole counsel of God**) namely,
 ‘*Repentance from dead works*
 ‘*and faith towards God* : which certainly includes *fidelity and obedience to his commands*, as well as *belief of the Creed*, whereof the *two concluding branches* are those last specified,
 ‘*the resurrection of the dead, and eternal judgment* ; (which the same *Apostle* in like manner particularly refers to, when he professeth his *hope Godwards* before the *Governour of Cesarea*, Acts 24. 15.) And then the words of the *Text* (there being *no particles of connexion* between them) may fitly enough be read by way of *apposition* hereunto, as in a *Parenthesis* (the *Doctrine of Baptisms and of Laying on of Hands*) not so much to intend the recital of *two other different heads of Christian Doctrine*, as the *time when account was given and taken of this Catechism*, viz. at *Baptism*, which in their first Ages was commonly dispensed to the *Adult*, and at *Confirmation after Baptism* by the *Imposition or Laying on of Hands* : q.d.
 ‘*The foundation of Repentance from dead*
 ‘*works, and Faith towards God, being the*
 ‘*Christian Doctrine, an account whereof was*
given

* Acts 20. 21. and that agrees well enough with his ὑγιαίνοντων λόγων ὑποτύπωσις ἐν πίστει καὶ ἀγαπῇ. 2 Tim. I. 13.

Vide Calv.
in loc.

Mr. W. Par.
& Annot.
Oxford, in
loc. 1675.

'given and taken at Baptism and the Laying
'on of Hands. The Doctrine delivered and
'professed at Baptism and the Laying on of
'Hands, as a late worthy Paraphrast hath it.
Or (as he speaks more at large) 'The prin-
'ciples of Religion, whereof publick con-
'fession was made at Baptism by Converts,
'and at the times of Imposition of Hands by
'those that had received Baptism in their
'Infancy.

Lib. de fide
& operibus
c. II.

First, we have here *Baptism*, the door or
entrance of Christianity, called *Baptisms*,
πληθυντικός in the plural number, perhaps
because many were baptized at once: or put
for the singular, as chap. 9. 23. (so S. Augustine
reads it, *Lavacri Doctrina*;) or else with
reference to the threefold mersion then made
use of, ἐν βάπτισμα, πλείονες βαπτισμοί, one
Baptism, though in this one were anciently
used many mersions or washings*.

* The Reference of *Aqui-
nas* and others to a *Triplex
Baptismus*, *Fluminis*, *Fla-
minis*, *Sanguinis*, seems too
much strained. And so
also the *Duplex Baptismus*,
Joannis & Christi, which
some here discourse of.

And then *Imposition of hands*
for Confirmation, but previous
thereunto Instruction in the first
elements or principles of Chri-
stian Doctrine, by a plain and
practical Catechism, such as that
which is appointed by our Church to be learned
by every one, before they be brought to be con-
firmed by the Bishop.

For whatever low and contemptible
thoughts some may have of our Church Ca-
techism,

teachism, it is certainly *most agreeable to the Apostolical patern here set before us*; viz. the foundation of *Repentance from dead works and Faith towards God*; that is, the *summ of our Engagements as we are Christians*, or the *vow of our Christianity*, to forsake the Devil, the World, and the Flesh; to believe all the Articles of the Christian Faith, (among which are the Resurrection of the dead, and Eternal Judgment) and to keep God's holy Will and Commandments, and walk in the same all the days of our Life; shewing thus all good *fidelity* towards that God in whom we believe. This is nothing else you see but a *Paraphrase upon Repentance from dead works, and Faith towards God*: and so it appears to have been *design'd by the Church*. You may observe it manifestly in the *Questions and Answers touching Baptism*.

‘*Q.* What is required of persons to be Baptized?

‘*A.* *Repentance*, whereby they forsake sin;
‘and *Faith*, whereby they stedfastly believe
‘the Promises made to them in that Sacrament.

‘*Q.* Why then are Infants Baptized,
‘when by reason of their tender age they
‘cannot perform them?

‘*A.* Because they promise them *both* by
‘their Sureties; which Promise when they
B come

‘ come to age themselves are bound to perform.

In which words it is most evident, that *Repentance* and *Faith* are declared to be the *importance of the vow and promise made at Baptism*. And so the Church Catechism, which in the main branches of it is nothing else but a *plain Comment upon the Contents of this vow and promise*, corresponds exactly with that in the *Apostles Age* the Principles of the Doctrine of Christ then propounded to beginners; or the *milk for babes*, as our Apostle also calls it, chap. 5. 12, 13. that *sincere milk of the word, which they should hunger and thirst after, to grow thereby*; ὅς περ ἔδεσθαι δεῖται.

1 Pet. 2. 2.

But I will say no more of this, designing onely the choice of the Text to ground a *Discourse about Confirmation upon*, for the better preparation of those who should have been confirmed by our *Right Reverend Diocesan* in this his Visitation, had it pleased Almighty God to have permitted him health and strength to have come in person among us, according to his good and pious intentions.

And now I had thought to have diverted wholly from *this subject* (as less pertinent and agreeable) unto something else; but that I really fear, the *long disuse of this sacred performance among us*, may occasion in some too great ignorance or indifference about

it,

it, if not averſation from and diſguſt againſt it. And therefore I will hope your favour, while I proceed upon the ſame Argument, that though we are ſo unhappy at the preſent, as to be deprived of the *bleſſing*, we may yet keep alive among us the *Chriſtian deſires* of embracing all opportunities for the obtaining of it.

I ſhall forbear to make any further Apology, but for method ſake diſgeſt what I have to offer unto your thoughts concerning this matter under *theſe five heads*:

1. In the general, of the *Names whereby it is known*.

2. Of the *Scripture paterns and grounds for it*.

3. Of the *Ceremony uſed in it, the Impoſition of the Biſhops hands*.

4. Of the *Qualification of the perſons addreſſing to it*.

And 5. Of the *important uſefulneſs of the whole Rite and Action*.

Of each of which now by Godſhelp with your patience briefly in order.

And firſt in the general, of the *Names whereby it is known and called*. And here, 1. we ſhould take notice of that before us in the Text, ἐνδεύς χειρῶν or χειροθεσία, the *impoſition or laying on of hands*; ſo called from the Rite evermore attending the Miniſtration of it, the *Apoſtles firſt, and af-*

ter them Bishops laying on their hands on the parties confirmed by them. Of which I purpose to discourse more particularly afterwards by it self, and therefore wave the further prosecution of it in this place.

Secondly, it is also called among the Ancients *πλειν, τελείωσις, or τελέωσις, or τελειότης, Perfection*; (*ἰερεῖς τῆς θεογονεσίας τελείωσις, Dionys. Areop. Post fontem superest ut perfectio fiat, quando ad invocationem Sacerdotis*

De Sacr. l.
3.c.2.

Spiritus Sanctus infunditur. D. Ambros.) the person confirmed being look'd upon as a perfect or complete Christian, when he hath thus actually taken the Engagements made in his name at Baptism, upon himself, and received the strengthening supplies of the Spirit, as well as his new birth. And none was reputed a perfect Christian, or communicated with as such, till his Confirmation——

Albaspin.
not. in
can. 77.
Concil.
Elibert.

So the Author of the Imperfect Work on Saint Matthew, under the name of S. Chrysostom, tells us, (speaking of not giving holy things unto dogs) 'That the holy grace of the body of Christ is to be given to them onely, ' (*qui jam per Baptismum facti sunt filii Dei, & per manuum impositionem*) who are already ' made the Sons of God by Baptism, and by imposition of hands; that is, baptized and confirmed: it is Childrens bread. And so we have it in our own Rubric; that 'None shall ' be admitted to the holy Communion, untill

Hom. 17.

'till he be confirmed, or be ready and desirous to be confirmed. Both agreeable to the 48 Canon of the Council of Laodicea ; Δεῖν A.D. 364.

τὸς φωτισομένους μὲν τὸ βάπτισμα χρίσας χρίσματος ἐπερανίω, καὶ μετόχους εἶναι τῆ βασιλείας τοῦ ;
' Persons after Baptism must be anointed
' with the Heavenly Chrism or Unction, that
' they may be partakers of the Kingdom of
' God——For so I am to tell you,

Thirdly, that it is also familiarly named among the Ancients χρίσμα, *Chrism* or *Unction* ; (πλειωπλή χειρὶς in *Dionysius* ; h. e. De Ecclesia Hierarch. Catech. 3.

μυσικὸν χρίσμα, in *S. Cyril* ; *Divini Chriftmatis unctio*, & *Chrisma Ecclesiasticum*, in *Salvian*.) And this name possibly might arise from the gift of the Holy Ghost here conferred, (that is, an additional measure of his graces, as we shall see afterwards) whose operations are in the sacred Scriptures re-

sembled unto oyl, the oyl of gladness ; from whence in the New Testament Christians are said also to receive an *unction*, or anointing. From which phrase of *unction* and *allusion* thereunto, it came to pass very early in the Church, that the Ceremony of *Anearling* or *Anointing* with oyl was practised both in *Baptism* and *Confirmation*. And as our blessed Lord and Saviour is called *Christ*, from his being plentifully anointed with the Holy Ghost, most visibly in his descent

upon him after his Baptism ; so may we with propriety (as some conceive) be named Christians, from our being anointed with the same Spirit ; (τοιγαρὲν ἡμεῖς τὸ τοῦ ἡγένης καλῶ-
 A. D. 170. μεθα χειριανοί, ὅτι χειρόμεθα ἐλαίον δεῦ. Theoph. Antioch. l. 1. ad Autolych.)

But however this appellation of *Chrism* is frequent (as I said) among the Ancients ; yet it seems not peculiar unto Confirmation, Anointing having been used also at Baptism, as I intimated ; & both Baptism and Confirmation are perfect and entire enough without it, since we never read that the Apostles used it in either of them. And therefore that Ceremony, as it was freely at first taken up in the Church, so upon the same Christian Liberty doubtless is as freely to be omitted.

Fourthly, it hath also been called *Consignatio*, consigning or sealing ; (*Signaculum Dominicum*, by S. Cyprian ;) the Lords sign, or signature, or seal ; (*Signaculum spiritale*, by S. Ambrose) a spiritual sign, signature, or seal. And thus probably it was named from the custom of signing the confirmed party with the sign of the Cross at his anointing — *Inscripta oleo fronti signacula*, as Prudentius the Christian Poet, who lived about S. Jeroms time, hath it. Unless we should rather chuse to refer it to a more spiritual sealing with the Holy Ghost, the seal and assurance of the Christians inheritance, by whom we are sealed

to

Of Episcopal Confirmation.

I I

to the day of Redemption, *Ephes. I. 13.* *σφραγίς*
σφραγίς
πνεύματος
ἀγίου. Eu-
chol. Græc.
 4.30. And the Apostle writes *thus* to the
Ephesians, (as an excellent person observes) *who well understood his meaning, by remembering what was done to themselves by the Apostles but awhile before, Acts 19.6.* who after they were baptized did lay their hands upon them. And so they were sealed, and so they received the Holy Spirit of promise; of which more by and by.

B. Taylor of
Confirm.
P. 55.

Fifthly, that which is now become most familiar among us, and properly enough denominative of the thing intended by it, is *βεβαίωσις* or *σφραγίς*, confirmation; the design of it being to confirm, corroborate, and add strength to our first Christian Profession; (*βεβαίωσις ὁμολογίας, Constit. Apostol.*) And by Gods blessing in answer to the prayers made on our behalf unto our Christian graces, and ability of living answerably to that good profession; (*Tunc omne baptisma legitimum Christianitatis nomine confirmatur, as 'tis in an old Ordo Romanus.*) So that it is a Confirmation on both parts, both on Gods and ours.

In Offic.
Sab. Pasch.

1. We confirm and re-establish our Baptismal Covenant in our own names, seeking grace and strength afresh from God to fulfill and accomplish it. And,

2. God confirms the blessing of his Covenant unto us, by the kind reception of his peculiar

Minister, blessing of us from him and in his name, and thereby assuring us of his grace both to assist and reward us.

And upon the same account, Sixthly, it is called *ἐπισφραγισμός*, *Obsignation*; being thus, a *novation or renewing of the Covenant, Stipulation, and Promise on both parts made, as it were under Hand and Seal*. In that famous story which *Eusebius* reports from *Clement Alexandrinus*, of the young man committed to a certain *Asian Bishop* by *S. John the Apostle*, whom after instruction he both baptized and confirmed; his Confirmation is expressed under the name of *σφραγίς τοῦ κυρίου*, the *Seal of the Lord*; as elsewhere in him, *σφραγισθῆναι ὑπὸ τοῦ ἐπισκόπου*, to be sealed by the Bishop isto be confirmed.

Eccles. Hist.
L. 3. 23.

L. 6. c. 43.

De Confirm.
præf. § 8, 9

Id. Annot.
in 10^o.

Hereunto therefore the Reverend and Learned *Dr. Hammond* not unfitly accommodates that Text of *S. Paul*, *2 Tim. 2. 19.* 'The foundation of the Lord standeth sure, 'having this Seal, the Lord knoweth them 'that are his. And let every one that nameth the name of Christ depart from iniquity. Where the word *θεμελίον*, translated *Foundation*, may import (saith he) as well a *Covenant, a Bill of Contract, a Bond or Obligation, a Pledge or Pawn*, (from *τίθημι pono*) somewhat delivered as a security to another; and so refers to the *Covenant of God through Christ*, which is here said to be *sepeōs firm*.

firm and stable, and that firmitude demonstrated by its Seal annexed, *ἔχον τὴν σφραγίδα*, (which seems also to relate plainly to a *Bill or a Bond*;) and because such Seals had their *Inscription on both sides*, agreeable to the condition of the persons contracting, accordingly there is here added a *double print and inscription upon the Seal*, (*Signaculi gemina facies, duplex epigraphe.*)

1. *Ex parte Dei*, on *God's part*, the image of the *Divine Promise and Covenant*, that he will be *faithful and constant in the owning of his Servants*. 'The Lord knoweth them 'that are his. Whereas he will say unto others, 'I never knew you. And,

2. *Ex parte hominis*, on *Man's part*, the express image of *his duty*. 'Let every one 'that nameth the name of Christ depart 'from iniquity: that is, every one that writes himself Christian, and expects Salvation from the Gospel Covenant; every one that gives up his name to Christ, and hopes for reward from him, must remember that he is bound by a severe and indispensable Law, to renounce all dishonesty, impurity, impiety, and to lead a godly, righteous, and sober life, *Tit. 2. 12.* to cleanse himself from all filthiness both of Flesh and Spirit, perfecting holiness in the fear of God, *2 Cor. 7. 1.*

Now both these together make the sealing of
the

the Gospel Covenant complete ; and Confirmation is the first time of our personal and public claim to this Covenant, and the ratification of it.

Mr. Ham.
L'Estrange,
Alliance
of Divine
Offices,
p. 248.
Dr. Ham.
de Confirm.
p. 80.

But thus much of the Names whereby it is known, most of which are thought by some to have been derived from 2 Cor. I. 21, 22. ' Now he which establisheth (or confirmeth) us with you in Christ, and hath anointed us, is God ; who hath also sealed us, and given the earnest of his Spirit in our hearts ; ὁ θεὸς αὐτῶν χρίσας σφραγισάμενος Δὲς ἀρραβῶνα τῷ πνεύματι. — It is certainly the imparting of some spiritual χάρισμα or Gift, to the end we may be established or confirmed. In order to which S. Paul longed so much for a prosperous journey to visit the Romans, chap. I. 11, 12. ἵνα τι μεταδῶ χάρισμα ὑμῶν πνευματικόν εἰς τὸ στερεῖν ὑμᾶς.

I proceed now, Secondly, to speak more particularly of the Scripture patterns and grounds for the thing it self.

Dr. Ham.
de Confirm.
p. 143.
χρίσμα τὸ
ἀντίτυ-
πον, ᾧ ἐχ-
ρίσθη χρί-
στος. Cyril.
Catech. 3.
ed. p. 171.

There are among the Fathers who conceive this Rite of Confirmation sufficiently figured out and pointed to in the eminent descent of the Holy Ghost upon our blessed Saviour after his Baptism, in the form of a Dove overspreading him, S. Matth. 3. — And afterwards in the descent of the same Holy Spirit upon the Apostles at Pentecost, sitting upon each of them, Acts 2. Of which Eusebius Emisenus (or as some think, Eucherius Lugdunensis,

penſis, who died about the Year of our Lord 454) thus ſpeaks in his *Homily upon Pentecoſt*; ‘What now the Impoſition of hands in the confirming young Chriſtians doth give to every one, that then did the deſcent of the Holy Ghoſt in the Congregation of Believers beſtow upon all. But I ſhall not inſiſt on *either of theſe*.

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Biſhop Taylor having enlarged firſt on the example of Chriſt at Jordan, pleads very ſtrongly for the grounding of it upon that noted Text of our Saviours to Nichodemus, S. John 3. 5. ‘Unleſs a man be born of water and of the Holy Ghoſt, he ſhall not enter into the Kingdom of God. *The moſt eaſie, intelligible, and clear ſenſe of which words he makes to be this*; ‘Unleſs a man be baptized into Chriſt, and confirmed by the Spirit of Chriſt, he cannot enter into his Kingdom; that is, he is not perfectly adopted into the Chriſtian Religion, or fitted for the Chriſtian warfare. And this he contends to be conſonant to the whole deſign of our bleſſed Saviour, and the analogie of the New Teſtament. And to the ſame ſenſe S. Cyprian moſt evidently głoſſeth upon the place; (*Tunc enim plenè ſanctificari, & eſſe Dei filii poſſunt, ſi Sacramento utroque naſcantur, cùm ſcriptum ſit, Niſi quis natus fuerit ex aqua & ſpiritu, non poteſt intrare in regnum Dei.*) But I ſhall wave the urging of this alſo.

Of Confirmation. § 1.

Ep. 72. quæ eſt ad Stephanum.

We

the Gospel Covenant complete ; and Confirmation is the first time of our personal and public claim to this Covenant, and the ratification of it.

Mr. Ham.
L'Estrange,
Alliance
of Divine
Offices,
p. 248.
Dr. Ham.
de Confirm.
p. 80.

But thus much of the Names whereby it is known, *most of which* are thought by some to have been derived from 2 Cor. I. 21, 22. 'Now he which establisheth (or confirmeth) us with you in Christ, and hath anointed us, is God ; who hath also sealed us, and given the earnest of his Spirit in our hearts ; ὁ βεβαιῶν ἡμᾶς σφραγισάμενος.

Δὲς ἀρραβῶνα τῷ πνεύματι. — It is certainly the imparting of some spiritual χάρισμα or Gift, to the end we may be established or confirmed. In order to which S. Paul longed so much for a prosperous journey to visit the Romans, chap. I. 11, 12. ἵνα τι μετὰ δὲ χάρισμα ὑμῶν πνευματικὸν εἰς τὸ σπενχθῆναι ὑμᾶς.

I proceed now, Secondly, to speak more particularly of the Scripture patterns and grounds for the thing it self.

Dr. Ham.
de Confirm.
p. 143.
χάρισμα τὸ
ἐντίτυ-
πον, ᾧ ἔχ-
ομεν ἡμεῖς.
Cyril.
Catech. 3.
ad p. 171.

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Of Confirmation. § 1.

Ep. 72. que eſt ad Stephanum.

We

We have an undoubted and remarkable instance of *Apostolical practice* for it, *Acts 8.* where *Philip the Deacon* having preached the Gospel at *Samaria*, and thereby won many Converts, and baptized them, the *Apostles at Jerusalem* hearing of it, send forth two of their own number, *Peter and John*; Who (saith the sacred Text, ver. 15. &c.) when they were come down prayed for them, that they might receive the Holy Ghost: and then laid their hands on them, and they received the Holy Ghost. It pleased God that those admirable Gifts, called there the Holy Ghost, should not ordinarily be conferred on the Baptized, but by the *Apostles hands*, thereby to strengthen the Authority of those his Witnesses, and by the same means promote the unity of the Church, through the reverend esteem of those chief Ministers, as *Grotius* well notes.

In locum.

In this story now we have,

1. The persons confirmed, the baptized Samaritans, who had believed and been instructed aforehand in *Philip's doctrine*.
2. The Ministers of Confirmation, *Peter and John*, the Apostles sent from *Jerusalem* on that very purpose.
3. What they did in Confirmation. Having heard of their faith in receiving the Word of God, and their baptism in profession of that faith, they prayed for them that they might

might receive the Holy Ghost, and laid their hands upon them.

4. The consequent effect thereof, they received the Holy Ghost, that is, the more plentiful effusions of the Holy Ghost in his gifts and graces, which in that beginning of the Christian Church were miraculous and extraordinary; whereas the promise of the same Spirit holds good still in some due proportion, unto the Christians of all Ages to the worlds end..

‘Those (saith S. Cyprian) who believed in *Ep. 73. quæ est ad Ju- baianum.*
 ‘Samaria, had believed with a true faith,
 ‘and were baptized in the Church, which
 ‘is but one, and to which alone it is permit-
 ‘ted to give the grace of Baptism, and to
 ‘lose sins. And therefore having obtain-
 ‘ed a legitimate and Ecclesiastical Baptism,
 ‘ought not again to be baptized; but that
 ‘onely which was yet wanting to be done un-
 ‘to them by Peter and John, that by prayer
 ‘and imposition of hands the Holy Ghost
 ‘might be invoked and poured forth upon
 ‘them: which now also (saith he) is the cu- *circa A.D. 250.*
 ‘stom observed among us, that they who are
 ‘baptized in the Church, be offered to the
 ‘Governors of the Church, and by our
 ‘prayer and imposition of hands obtain the
 ‘Holy Ghost, and be consummated (or
 ‘perfected) with the Lord’s Seal or Signa-
 ‘ture——Where we see he applies the Apo-
 stolical

stolical patern to the custom retained still by the Church in Confirmation, the practice whereof in his days he doth well describe, and intimates also the requisiteness of it after Baptism, though never so legitimate, when he calls it Id quod deerat, 'That which was yet wanting.

Again, another instance we have Acts 19. where we find S. Paul confirming those who were taught and baptized before at Ephesus, ver. 6. 'When Paul laid his hands upon them (saith the Text) the Holy Ghost came upon them, and they spoke with Tongues and prophesied. (They were baptized, saith Grotius on the place by some other Christian; but God, to commend the Apostolical office would not communicate those gifts of the Holy Ghost, untill the hand of some Apostle had touched them. And though he be not bound to this or any other observance, yet such was the method of his ordinary dispensation then among them.) Here now we have 12 persons first taught, and then baptized in the name of Jesus Christ, and then afterwards by the imposition of the Apostles hands receiving the Holy Ghost, manifested according to the special way and exigency of those first times, in his visible and extraordinary gifts. And to this S. Paul himself seems to refer, touching these Ephesians confirmed by him, (as upon occasion I before in part

part suggested) *Ephes. i. 13.* 'In whom also
'after that ye believed, ye were sealed with
'the Holy Spirit of Promise.

Nor ought any to be offended or prejudiced, because we find not the *like gifts of the Spirit* continued now in the Church:

'The Holy Ghost (saith *S. Augustine*) is not
'now given by Imposition of hands with *De Baptismo l. 3. c. 16.*
'temporal and sensible miracles, as it was at
'the first for the commendation of the
'Faith, and the enlargement of the beginnings of the Church; who now expects
'it? &c. But we are now to understand
'that *after an invisible and hidden manner*
'Divine Charity is inspired into their hearts by
'the bond of peace——And thus as the Apostle hath it to the *Corinthians, i Epist. ch. 12.*
'There are diversities of gifts, but the same
'Spirit——Not the same gifts now as then, yet the same spirit still.

To these instances of Apostolical practice therefore *S. Augustine* and *S. Jerom*, do both *Circa A.D. 203.*
freely appeal for the justifying of this sacred custom, (as *S. Cyprian* you heard before did) and that without any colour for the imputation of *Montanism* in the case, as some have fondly pleased themselves to imagine.

'The Disciples prayed (saith *S. Augustine*) *De Trinif. l. 15. c. 26.*
'that the Holy Ghost might come upon
'those, on whom they laid their hands.
'Which same custom the Church doth also
now

‘now observe in her Governors or Bishops.

*Dialog. ad-
vers. Lu-
ciferian.*

And then for S. Jerom: ‘Dost thou not know (saith he) that this is the *custom of the Churches*, to lay hands afterwards on ‘the baptized, and so to invoke the Holy ‘Ghost? Dost thou demand of me, *Where is it written?* I answer, In the *Acts of the Apostles*: and, were there no Scripture ‘Authority at all to support it, the *consent of the whole world* might in this supply the ‘room of a Precept; for there are also many other things observed by *Tradition* in ‘the Churches, which have taken to themselves the Authority of a written Law; as ‘the *threefold immersion* in Baptism, &c.,--- This ‘tis true he speaks in the *person of Luciferianus*; but then he brings in *Orthodoxus* making a Reply by way of *Acknowledgment to the same*; ‘I do not indeed deny this ‘(saith he) to be the *custom of the Churches*, ‘that the Bishop go forth to those who were ‘baptized afar off in lesser Cities by Priests ‘and Deacons, to lay hands upon them for ‘the invoking of the Holy Ghost—

Deservedly therefore doth our Church refer us to the *same Apostolical warrant*. ‘Upon ‘whom, after the *example of the holy Apostles* we have now laid our hands. So in the *Prayer at Confirmation*. — [‘the Fathers ‘of the Primitive Church taking occasi-
on

‘on, and founding themselves upon the said
‘acts and deeds of the Apostles.) So in the
necessary Doctrine and Erudition for any
Christian man, p.42.—‘For as much as
‘it hath been a solemn ancient, and lauda-
‘ble custom in the Church of God continued
‘from the Apostles time—— So in King
James’s Canons, Can.60.

I have purposely omitted to instance fur-
ther in S. Paul and Barnabas, and others, vi-
siting several Churches, and ‘confirming the Souls
‘of the Disciples in them, exhorting them to
‘continue in the Faith, and with purpose
‘of heart to cleave unto the Lord, Acts 11.
‘23. & 14.22. & 15.32. Because we have
not the like express mention there of any
imposition of hands, though it may be we
might with probability enough suppose
it.

These Instances now of Apostolical Pra-
ctice do give light unto, and receive further Heb.6.
light from, what we have before us in the
Text; where, after the mention of the doctrine
of Baptisms, we find Laying on of hands;
(Nempe Episcoporum in confirmatione Neophy-
torum, saith Anselm) viz. ‘of Bishops in the
‘confirmation of new Disciples---- Imposition
‘of hands (saith S. Chrysostom) whereby they
received the Holy Ghost. And Theophylact, in
like manner, referring particularly to the story
of S. Paul’s laying on his hands upon them at

* ἔτω γὰρ τὸ πνεῦμα
ἐλάμβανον ἐπιθέντες γὰρ
αὐτοῖς τὰ Παῦλος τὰς χε-
ρὰς, φησιν, ἦλθε τὸ πνεῦμα
τὸ ἅγιον. Hom. 9. in Ep.
ad Hebr.

*Ephesus, Acts 19.**——‘By Im-
‘position of hands (saith S. Am-
‘brose) it is believed that the
‘Spirit may be received; which
‘is wont to be done after Baptism

‘by the Bishop, for the Confirmation of Un-
‘ty in the Church.——Whereunto may be
annexed the 38th. and 77th. Canon of the
Council of Eliberis or Elvira, about the time
of Pope Sylvester the first*, which require
the Bishop should perfect or confirm by his Be-
nediction, those who had not been baptized in

Carranza
Summa
Elibert.
Concil.
* Circa
A.D. 316.

circa A.D.
200.

his presence—— And Tertullian long before
having spoken of Baptism adds, (*Dehinc ma-
nus imponitur per benedictionem, advocans &
invitans Spiritum Sanctum*) ‘Then after-

De Baptis-
mo c. 6. & 8

Id de Re-
surrect.
Carn. c. 8.

‘wards the hand is laid on by way of Bene-
‘diction; calling to and inviting down the
‘Holy Spirit. And again saith he in ano-
ther place: ‘The Flesh is washed, that the
‘Soul may be without spot: the Flesh is
‘anointed, that the Soul may be consecra-
‘ted: the Flesh is signed, that the Soul also
‘may be defended: the Flesh is overshadow-
‘ed by the Imposition of hands, that the Soul
‘also may be illuminated by the Spirit, &c.

And the same way the generality of modern
Interpreters (whatever have been their practice)
still inclines. I will instance in some of
greatest name and eminence among the Re-
formed and Protestant Churches, the rather be-

because this *Rite of Confirmation* hath been unhappily decied and declamed against as a *Relique of Popish Superstition* to be abandoned and rejected by us.

‘ The Apostle (saith Calvin, on the place) calls the *solemn Rites or stated days of Baptizing* by the name of *Baptisms*; and he joyns *Imposition of hands with Baptism*, because as there were *two Orders of Catechumens*, so there was a *double ceremony*. For those *without the Church* did not come to Baptism before they had made Confession of their Faith: in these therefore *Catechism was wont to precede*. But the children of the faithful, because adopted from the womb, and by right of promise belonging to the Church, were *baptized Infants*; but their Infancy being past, after they were instructed in the Faith, they did also offer themselves to *Catechism*, which was in them after Baptism; but then another symbol was added, namely *Imposition of hands*. This one place therefore (saith he) doth abundantly testifie, that the original of this Ceremony flowed from the Apostles; though afterwards it was turned into Superstition, as the World doth commonly degenerate from the best Institutions to Corruptions. Let us therefore know (saith he) that it was instituted by the first Authors to be a *solemn Rite of Prayer*, as S. Augustine also calls

De Baptismo l. 3. c.

‘it. They designed indeed *by this symbol* to
 ‘approve the *Confession of Faith* made by
 ‘*Youth*, but thought of nothing less than
 ‘to rend asunder the force of Baptism.
 ‘Wherefore the *pure Institution* is *this day* to
 ‘be retained, but the *Superstition* to be correct-
 ‘ed. And this place (thus understood) makes
 ‘for the *approbation of Infant Baptism*: For
 ‘why (saith he) should that Doctrine be cal-
 ‘led in *some* the *Doctrine of Baptisms*, and in
 ‘others of *Laying on of hands*; but that
 ‘these later were instructed in the Faith af-
 ‘ter Baptism, so that nothing else was re-
 ‘maining but to lay hands upon them?-----

Lib. 4. c. 19. 54. And again, in his *Book of Institutions*; ‘This
 ‘was the *custom of old* (saith he) that the
 ‘children of *Christians*, after they were grown
 ‘up, were presented before the *Bishop* to fulfill
 ‘that *Office* which was required of the *Adult*
 ‘at their *Baptism*: for these sate among the
 ‘Catechumens, till being duly instructed
 ‘in the mysteries of Faith, they were able
 ‘to make a *Confession* of the same before
 ‘the *Bishop and People* — They were
 ‘examined by the *Bishop* according to a
 ‘certain and common *form of Catechism* which
 ‘they then had; and that this action, which
 ‘otherwise deservedly ought to be grave
 ‘and holy, might have the *more reverence*
 ‘and honour, the Ceremony of *Imposition of*
 ‘hands was also added. And thus the Child
 (by

‘ (by his Faith being approved) was dis-
 ‘ mis’d with a *solemn benediction*. Of this
 ‘ *custom* (saith he) the *Ancients* do often make
 ‘ *mention*----- Such an *Imposition of hands*
 ‘ therefore (saith he) as is done barely in
 ‘ the room of *Benediction* I commend, and
 ‘ would this day *restored* to a pure use-----
 And then again, after a passionate Invective § 5, &c.
 against the Corruptions of the *Romanists*,
 who had defaced the *substance of the thing*,
 and intlead of a *true Confirmation* introdu-
 ced a *feigned Sacrament*, he concludes with
 most earnest desires for the *restitution* of the
 primitive Right, in such words as these ;
 ‘ But I would to God that we *retained* the § 13.
 ‘ *custom* which I intimated to have been
 ‘ among the *Ancients*, before this Abortive
 ‘ Counterfeit of a Sacrament was brought
 ‘ forth. Thus far Mr. Calvin.

‘ The Apostle (saith Beza) numbers up
 ‘ *five heads of Catechism*, viz. the profession
 ‘ of amendment of Life, (*i.e. repentance from*
 ‘ *dead works* :) the summ of *faith concerning*
 ‘ God : the *compendious explication of Do-*
 ‘ *ctrine that was wont to be delivered to the un-*
 ‘ *learned*, especially at *Baptism* and the *Impo-*
 ‘ *sition of hands*, (*i.e. saith he, when they*
 ‘ *met together to baptize Infants or Adult*
 ‘ *persons, and also when they came toge-*
 ‘ *ther to impose hands upon any* :) the Head
 ‘ of the *resurrection of the dead* and of the

‘future judgment— And in his *shorter notes* he calls them ‘The Heads of Catechism, ‘which contain indeed the chief matters of ‘all Evangelical Doctrine, but were delivered in *few words, and summarily* to the ‘unlearned, *viz.* the profession of *repentance and faith towards God.* The Articles of ‘which Doctrine as they are called, were ‘indeed required of those without the ‘Church, at the *appointed days of Baptism*; ‘but from the Children of all the Faithful, ‘baptized in their Infancy, *when hands were laid upon them.* Among which Articles *two* ‘(here) are expressly reckoned up, namely ‘the Resurrection of the Flesh, and Eternal ‘Judgment. Thus *Beza.*

Schol. &
Observ. in
loc.

‘This Doctrine, *saith Piscator, (viz. of* ‘Repentance from dead works, and Faith ‘towards God) was wont to be delivered to ‘the *Catechumens* before they were *baptized,* ‘or *confirmed in the Christian Faith by the* ‘*Imposition of hands*---- When Children have ‘been taught the Doctrine of **R**epentance ‘and Faith, they are to make profession ‘thereof before the Church, and to be ‘*confirmed by the Imposition of hands.* Although we think (*saith he*) th s Imposition ‘of hands to be matter of free observance, ‘as having indeed *Apostolical example,* but ‘not a *Precept from Christ.* (Where we see he grants the *Example* roundly enough to be *Apostolical,* however he would have it
left

left free to conform unto, or to neglect it.) Again (saith he) 'At the first sight there seem to be six Heads of Doctrine distinctly reckon'd up; but if one shall more accurately weigh them, they may be referr'd to four, or to three: For the *third* and *fourth* (*viz.* of Baptism and Imposition of Hands) seem not here to be propounded as peculiar Heads of Doctrine, but put among the rest to declare the Circumstance of Time, wherein these Fundamentals were wont to be propounded unto Beginners, namely, at that time when the Adult were admitted unto Baptism; and also, when those who were Baptized in their Infancy, and afterwards instructed in their Childhood, were wont by the Church, to be confirmed in the Christian Faith, by the Imposition of Hands. Thus Piscator.

Then the *Leiden Divines*, in their *Synopsis purioris Theologiæ*, tell us to the same purpose, that, 'It is probable this Doctrine of Imposition of Hands, is referr'd to that care of the Ancient Church, whereby Children instructed in Catechetical Doctrine, before they were admitted to partake of the Lord's Supper, were presented to the Church, to answer concerning the Faith, and commended by Prayers unto God, the Rite of Imposition of Hands being added therereunto, which

Dis. 47.

‘ was a Gesture of those that pray and bless,
 ‘ even from the time of the Patriarchs.

Next, For the Lutheran Churches, none can speak better than their famous *Chemnitius*, whom *Bellarmino* so far honors, as to acknowledge, that he doth of all others most accurately describe the Order of Lutheran Confirmation.

Exam.
 Concil.
 Trident.
 part 2 de
 Confirm.

Id. Loc.
 Theolog.
 part 3. de
 num. Sa-
 crament.

‘ Our Divines (saith he) have often shewn,
 ‘ that the Rite of Confirmation (unprofitable, superstitious and Anti-scriptural Traditions being once remov’d from it) might be used piously, and to the Edification of the Church, according to the consent of Scripture after this manner, viz. That those who have been baptized in their Infancy, (for such now is the State of the Church) when come to years of Discretion, should be diligently instructed in a certain and plain Catechism of the Doctrine of the Church; and when they seem competently to have understood the Principles of it, should afterwards be presented to the Bishop and Church; and there the Child that was baptized in his Infancy should,

1. ‘ Be admonished in a short and plain manner concerning his Baptism, (viz. with, what, how, why, and into what he was Baptized: What the whole Trinity in that Baptism conferr’d upon him, and Sealed
 ‘ to

‘ to him ; namely, the Covenant of Peace
 ‘ and Grace ; and how there was then made
 ‘ an *Abrenunciati*on of Satan, a *Profession*
 ‘ of Faith, and *Promise* of Obedience.)

2. ‘ The Child himself should before the
 ‘ Church make a proper (or personal) and pub-
 ‘ lick *Confession* of this *Doctrine* and Faith.

3. ‘ He should be question’d about the
 ‘ chief Heads of *Christian Religion* ; and
 ‘ where he less understands any thing,
 ‘ be more rightly inform’d.

4. ‘ He should be put in mind, and de-
 ‘ clare by this *Profession*, how he differs from
 ‘ all Heathen, Heretical, Fanatick, and pro-
 ‘ fane *Opinions*.

5. ‘ There should be added a grave and
 ‘ serious *Exhortation* out of the *Word* of
 ‘ God, that he would persevere, and by
 ‘ going forwards, be farther confirmed in
 ‘ the Covenant of Baptism, and that Do-
 ‘ ctine and Faith. And then,

6. ‘ *Publick Prayer* should be made for
 ‘ those Children, that God by his Holy Spi-
 ‘ rit would vouchsafe to govern, preserve,
 ‘ and confirm them in this *Profession* :
 ‘ Whereunto without *Superstition*, may be ad-
 ‘ ded *Imposition* of Hands. Nor would that
 ‘ Prayer be vain : For it leans upon the Pro-
 ‘ mises concerning the Gift of Perseverance,
 ‘ and Grace of Confirmation.

‘ Such

Of Episcopal Confirmation.

‘ Such a Rite of Confirmation (saith
 ‘ he) would contribute very much Profit
 ‘ to the Education of Youth, and of the whole
 ‘ Church; For it would be agreeable both
 ‘ unto Scripture and purer Antiquity. Thus
 ‘ Chemnitius.

But before either Calvin or Luther,
 there was one famous Waldo, of whom the
 Waldenses are named, who did more early
 dissent from the Corruption of the Roman
 Church: And they, in their Confession,
 exhibited to *Uladislaus*, King of Hungary,
 1504. speak thus remarkably of this Rite of
 Confirmation,

Confess.
 Waldens.
 de Con-
 firm.

‘ We do profess with a Faith taken out
 ‘ of the Divine Scriptures, that in the Times
 ‘ of the Apostles this was observed, whoever
 ‘ being come to the Ripeness of Years, had
 ‘ not received the promised Gifts of the
 ‘ Holy Ghost, received them afterwards
 ‘ by Prayer and Imposition of Hands for the
 ‘ Confirmation of Faith. The same we think
 ‘ also of Infants. Whosoever being bap-
 ‘ tized, hath come over to the true Faith,
 ‘ which he resolves to imitate indeed amidst
 ‘ Adversities and Contumelies, in that
 ‘ manner, that a new Birth, and Life of
 ‘ Graces, may seem discovered in his Spi-
 ‘ rit or Temper: Such an one ought to
 ‘ to be brought, and set before the Bishop
 ‘ or Priest; where being questioned of the
 Truth

Truth of Faith, and the Divine Commands,
and also his own good Will, Setled Inten-
tion, and Works of Truth, if he shall wit-
ness by his Confession, that all these things
are so: He is to be confirmed in the Hope
of Truth, already attained, and farther-
more to be holpen by the Churches Prayers,
that an Increase of the Gifts of the Holy
Ghost, may accrue unto him for the E-
stablishment and Warfare of Faith. Last-
ly, by Imposition of Hands to confirm the
Promises of God and the Truth, in the
Power of the Name of the Father, and of
his Word, and of the Holy Spirit, let him
be joyn'd to the Churches Communion—
And again, in their Apology to the Mar-
quess of Brandenburgh, 1532. speaking
of Children that have been Baptized, they
add — When they shall have come to
Years of Discretion, and now understand
the Account of their Faith, and begin to
love Christ in good earnest, we bring
them to the Profession of these things, even
whatsoever they have attained to by the
help of their Parents, or Godfathers, or
by the Ministry of the Church, that they
may themselves of their own accord, and
most freely own and profess all these things
before the whole Church, to their own Sal-
vation, in the celebration of the Rite of Im-
position of Hands; which being done, they
are

Apolog.
part 4. de
Baptism.
puerorum.

‘are confirmed: And there is forthwith given them full Power and Right to communicate of the Body and Blood of Christ, with the Faithful. Thus they, who are called Waldenses or Picardi.

And to what you have heard from them, give me leave to add the Form of receiving the Baptized and Catechized Youth among the Bohemian Brethren, who sometimes go under the same Name (a Remnant of the Slavonique Church, and the Eminent Disciples of Wickleff, Huss, and Jerome of Prague) as it is described to us by their last Bishop, the Excellent Comenius.

Ratio Discip. ordinisque Eccles. in unitate Fratrum Bohem. p. 46.

‘The Young ones, (saith he) having been taught the Heads of Religion at Home, by their Parents and Sureties, or at School, by their Masters, are publickly delivered to the care of their Pastors in the Church, before the Receiving of the Lord's Supper, most usually at the time of Pastoral Visitation, after this manner:

1. ‘The words of Christ, Matt. II. 28. Come unto me all ye that labor, &c. are read, with a short Explication of them.

‘2. The Youth of both Sexes, appointed thereunto and preexamined by the Pastor, are placed in order in the middle of the Church.

‘3. Then they are asked, whether they will renew the Covenant they entered into with God at Baptism.

‘ 4. This being consented to by them,
‘ the heads of that Covenant are explained
‘ according to the form prescribed by the
‘ Apostle to Titus, chap. 2. 11, 12, 13. Denying
‘ ungodliness and worldly lusts, to live
‘ righteously, soberly, and godly in this
‘ present world, looking for the blessed
‘ hope, &c. And they are commanded open-
‘ ly before the Church to renounce the World, the
‘ Devil, and the Flesh, &c.

‘ 5. Next a profession of the Faith is requi-
‘ red of them, so that they all repete aloud the
‘ Apostles Creed.

6. ‘ Then, on their bended Knees, saying
‘ after the Minister, they pray unto God to
‘ forgive the Sins of their Youth, and strength-
‘ en them by his Holy Spirit, unto all the good
‘ purpose of his Will; which also the whole
‘ Assembly doth, praying for them. After which
Prayers,

7. ‘ There is declared to these young
‘ Disciples, and the whole Church Absolu-
‘ tion, and the Right of the Sons of God, in
‘ participating the Supper of the Lord.

‘ And lastly, there is added the Aposto-
‘ lical Rite of Imposition of Hands, with the
‘ Invocation of the Name of God upon them
‘ to strengthen (or confirm) the hope of his
‘ Heavenly Grace— Thus the Bohemian
‘ Brother-hood, the most exemplary for good
‘ Order among all the Reform’d Churches a-
‘ broad.

Unto

Unto these now I could easily superadd many other Testimonies ; but I will close them all with *three or four of our Nation* ; and those such as cannot be suspected of casting any favorable Eye upon a *Brat of Popery or Prelacy*, as some have pleased unequally to yoke them.

Mr. *Hanmer*, and Mr. *Baxter*, above twenty years since, have written each of them, a *Particular Treatise upon this Argument of Confirmation* : Finding no such way, it seems, to extricate themselves and others out of the Confusions into which the Times were then fallen, as by returning back, *in part, to what had been too rashly discarded together with the Church of England*. And the later of them understands that *Text of St. Paul, 2 Tim. 1. 6.* (‘ I put thee in

Mr. Baxter of Confirmation. p. 102. 119.

remembrance, that thou stir up the Gift of God which is in thee, by the putting on of my Hands) of the *Apostolical Imposition of Hands after Baptism, for the giving of the Holy Ghost*, rather than the *Ministerial Ordination and Gift*.

Dr. *William Gouge*, in his *Commentary on the Text*, tells us, that ‘ Ordinary Cases, wherein Imposition of Hands was used, were,

1. ‘ *Blessing Children*, by our Saviour, Mark 10. 16. •

2. ‘ *Setting men apart to the publick Function*

‘*tion of Ministers of the Word*, 1 Tim. 5.

‘22. and *Deacons*, Act. 6. 6.

3. ‘*Deputing Men to some special Work*,

‘*Acts* 13. 2. And,

4. ‘*Confirming such as had been instru-
‘ted in the Principles of Religion.*

‘This last particular (saith he) (meaning
‘Confirmation) is not exprelly set down
‘in Scripture, but gathered out of it, by
‘the *Ancient Orthodox Fathers*, and with
‘a *Joint-consent* afterwards by *most Divines*,
‘not *Papists* only, but *Protestants* also.

And of the same Judgment those of the
late *Assembly*, so called, who put forth the
English Annotations, declare themselves to
be (‘*Laying on of Hands*) which (say
‘they) is usually call’d *Confirmation*, which
‘stood, 1. In examining those who had
‘been Baptized, what Progress they had
‘made in the Doctrine of Christianity :
‘And 2. In praying for them, that God
‘would continue them in the Faith, and
‘give them more Grace, *strengthening them
‘by the Holy Ghost*. Now when the chief
‘*Pastor or Pastors* of the Church (say they)
‘prayed for them, they *laid their Hands
‘upon them*; whence the *Apostolical Consti-
‘tution* was called *laying on of Hands*. So
‘*St. Augustine*, and so *most of the Fathers
‘with one Consent*.

*Assembl.
Annot. in
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‘ been Baptized, what Progress they had made in the *Doctrine of Christianity* :

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‘ *by the Holy Ghost*. Now when the chief

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‘ *St. Augustine*, and so *most of the Fathers* with one Consent.

And

*Assembl.
Annot. in
Loc.*

And here now were a fair occasion to wonder, that so *Reverend and Divine an Assembly*, as that was reputed, should utterly cast off a thing so well established, and never so much as consider of it in their

*Vindic. of
Liturgie.
p. 38.*

Directory. ‘ That the defaming and casting out of this so blameless and gainful an Order, should be necessary or useful to any Policy, save only, to defend the Devil from so great a Blow, and to sustain and uphold his Kingdom, I never yet had any Temptation or Motive to suspect or imagine, saith our Pious and Learned Dr. Hammond— And ‘ There is not any thing wherein the late pretended Reformers amuse me more than in this particular; saith another worthy person.

*Mr. Ham.
L. Estrange
Alliance
of Divine
Offices, p.
262.*

Nor do I know what Account to make for them, unless this may pass for one, That they practiced against known and avowed Principles; as T. C. formerly stuck not to aver of Mr. Calvin himself, That ‘ as well ‘ as he allowed of Confirmation, he put ‘ it out of the Church of Geneva, where he ‘ was Pastor.

*T. C. p:
174. S. 2.*

But this may suffice abundantly to have spoken concerning the *Scripture Patterns and Grounds*, which we have for this Sacred Appointment, as they are expounded and handed down to us by most unquestionable Authorities.

I pass on, Thirdly, to the Ceremony used in it, the Imposition of the Bishop's Hands: And here I shall offer a few words:

1. Of the Ceremony it self: And,
2. Of the Special Minister concerned about it.

First, Of the Ceremony it self, Imposition of Hands, according to the Scripture Warrant, without either Crossing, or Anointing, with Chrism made of Oyl and Balsom, or boxing on the Ear or Cheek, as is used among the Papists.

This laying on of Hands, is a most natural, unaffected, and Ancient Ceremony of Prayer and Benediction, as we find it used, first, in the Old Testament, and from thence derived into the New.

Manuum impositio ex Hebræorum more, ad Christianos venit, usumque habuit in omni Precatione. Grotius Not. in Cassand. ad Artic. 9. — τίνι γὰρ ὁ Πρεσβύτερος ἐπιτίθει χεῖρα; τίνα δὲ εὐλογῆτες. Clem. Alex. Pedag. l. 3. c. 11. εἰς χειρὶ τοῖαν εὐλογίας. id l. 1. c. 5.

Under the Old Testament, we find it used first of all, by the Father, in blessing of his Children, and admitting them to part of the Inheritance. Thus when Jacob blessed Ephraim, and Manasses, the Sons of Joseph, 'He laid his Hands upon them and 'prayed, Gen. 48. 14. — And, by way of special Imitation of his Paternal Benedi-

D

tion,

tion, we find it used in the *New Testament*, by our *Blessed Saviour*, *St. Mark* 10. 16. (which *Grotius* well notes farther, upon *St. Matth.* 19. 13. 'to have been according to the *Jewish Custom*, it being usual

Est hoc quoque de veteri Sacramento, quo Nepotes suos ex Joseph, Efreem & Manasse, Jacob. Capitis impositis & intermutatis manibus benedixerit, &c. Tertull. de Baptism. c. 8.

'among them to bring their Children to those that were any way eminent for Sanctimony of Life, to be commended unto God in their Prayers, by *Imposition of Hands*)—— And then afterwards, we find it used also by the *Apostles* in their confirming of Adult persons that were baptized, as you have heard before from *Acts* 8. and *Acts* 19.

Calvin himself, looks upon no other Mystery, under the Imposition, even of the Apostle's Hands; but their signifying by this Rite, that they did commend and present unto God, as it were by name, him whom they laid their Hands upon. (Thus they were appointed of Old, to lay their Hands on the Sacrifice, &c. And so at the Consecration of the Bread and Wine in the Holy Communion, the Priest with us lays his Hands on the Elements.)

Ceteræ partes loquentem adjuvant; manus

(propè est

ut dicam) ipse loquuntur. In demonstrandis personis atque locis adverbiorum atque pronominum obtinent vicem. *Quintil. Orat. l. 11.*

And therefore it is somewhat strange, that

that in the Heat of his Disputation against the *Romanists*, he should start this idle *Question*: 'Whereas the eminent Grace at first bestowed, is ceased, to what purpose is *Imposition of Hands* yet retained? Strange, I say, it is, whenas himself, more than once, owneth *Imposition of Hands*, for a *Solemn Right of Prayer*, and saith, it was used by the Apostles for no higher *Mystery* (those are his very words, *non altius subesse Mysterium cogito*——) than to recommend the person prayed for particularly unto God. Is not this therefore to make *Prayer for particular Persons* an *Impertinency* now too, because miraculous Grace hath ceased? As if no Grace at all might be now expected, because not that *eminent and extraordinary Grace* at first conferr'd. But stranger it is still, when we remember that he also commends and wishes for the *Restitution of such an Imposition of Hands*, as might supply the room of *Benediction*—— To such an *Inconsistency*, and *Forgetfulness of themselves*, are great Men transported sometimes by their own Passions.

Were *Imposition of Hands* altogether needless, and of no use, certainly St. Peter and John, needed not to have taken so much pains, as to come on a fruitless Errand from *Jerusalem* to *Samaria*, to have laid their Hands on them, whom *Philip*, the *Deacon*

Mr. Hutton's Answer to Reasons against Subscript.
part 2.
p. 85.

baptized: For they might as well have (kept at home and) *prayed in Jerusalem for them*: But, to shew, that the *other Ceremonial Action* might also have *due place*; therefore is it, that they did both accordingly.

In a Word, this Imposition of Hands, which we have found to be a fitting and *Scriptural Rite* of Prayer and Benediction, especially, when (as *among us*, it is) accompanied with *Express and Solemn Prayer unto God for the Person*, cannot be thought an *insignificant Ceremony* by any, who have not first learn'd to *deride the Holy Scriptures themselves*, or who have any value left for the *Ministers of Christ*, or any Faith of God's hearing those devout Prayers, which are made, and put up to him by his Church for others.

Dr. Patrick's *Aqua Genitalis*.

It is observed by some, out of *Jewish Authors*, that the *Elevation of the Hands of the Priest, in the Old Law, at the Blessing of the People, was Imposition of Hands*; and this Blessing call'd the *Weapons and Armor of Israel*—And that which we read, concerning the *Benediction of Aaron and his Sons*, Numb. 5. 27. 'They shall put my Name on the Children of Israel, and I will bless them. *Junijs and Tremelius*, render (*imponentes manus filiis Israel, invocabunt nomen meum, & ego benedicam eis*) 'Lay-

‘ *Laying their Hands on the Children of Israel, they shall call on my Name, and I will bless them.* Adding farther, in their *Notes on the Place*, for Illustration-sake, (*Duobus signis testatum facient Populo meo Gratiam meam, quam ego pro fide meâ facturum sum, Nominis mei invocatione, & manuum suarum impositione publicâ & solenni*) ‘ By these ‘ *two Signs*, they shall certifie my People ‘ of that Grace which I, according to my ‘ *Promise*, will conferr upon them, viz. ‘ by their *calling on my Name*, and by their ‘ *publick and solemn Imposition of their own Hands.*

Now it is worth the Considering, that the *Blessing of Christ’s Ministers*, is no less *Authoritative and Prolifick under the Gospel*, than it was under the Law; (*it may be more*) ‘ God having reserved some better thing ‘ for us in the Fulness of the Blessing of ‘ the Gospel of Christ, in whom we are ‘ blessed with all Spiritual Blessings. It is a Blessing in *God’s Name*, and by *Vertue of his Commission*; and *Christ’s Everlasting Priesthood*, is after the Order of *Melchisedeck*, who was most famous for this Office of Blessing; which he accordingly, not only dischargeth in *Person* for us himself in Heaven, but *Vertually* upon Earth too, in and by his *Ministers Benediction.*

Heb. 11.

40.

Rom. 15.

29.

Ephes. 1.3.

Proceed we therefore *Secondly*, to the *Minister of this Benediction*, the *Person confirming*, one of *Eminency and Superiority in the Church of Christ*, the *Bishop*, from whence it hath familiarly with us been called *Bishoping*.

Thus we found it in the *First Patern*, *Acts 8*. Not *Philip the Deacon*, but *Peter and John the Apostles*, are sent to confirm the *Samaritans baptized by Philip*—— ‘*Philip* that baptized them, saith *St. Chrysostom*, gave not the Spirit to the Baptized ‘(ἐδὲ ὃ εἶχεν ἐξουσίαν) for he had not *Power* ‘or *Authority* so to do (τὸτο ὃ τὸ δῶρον μόνων τῶν δάδεχα ἦν) For this was the Gift ‘of the *Twelve only*. And again, (τὸτο ἦν τῶν ἀποστόλων ἑξαρετων) This was the *Peculiar of the Apostles*—— *Simon Magnus* therefore perceiving that *Power of Ministering the Holy Ghost* to be in *none but them*, and presuming, that they which had it, might also sell it, sought to purchase it of them with *Money*, as it follows in the *Sequel of that Chapter*.

cited by
Arch-bi-
shop
Whitgift,
and Mr.
Hurcon.

Hear we, what the *Moderate and Learned Bucer* saith on *Ephef. 4*. ‘The Sign of ‘*Imposition of Hands*, *Bishops only*, did give, ‘and that not without reason, For whether the *Covenant of the Lord* is to be confirmed to those that are to be Baptized; ‘or whether they are to be reconciled that ‘have

‘ have grievously offended; or whether
 ‘ the Ministers of the Church are to be Or-
 ‘ dained: All these Ministrys do best be-
 ‘ come those to whom the *chief* Care is com-
 ‘ mitted.

Calvin himself confesseth, that the Anti-
 ent Usage, was for the Party to be con-
 firmed, to be brought *coram Episcopo*, be-
 fore the Bishop. The Church, saith St. Au-
 gustine, still keepeth up the Custom of Im-
 position of Hands, *in suis præpositis*, in her
 Chief Governors; and the Business was ma-
 ged *à solis Episcopis*, by Bishops alone——
ἐν τῶν ἱεραρχῶν ἀρχαῖον, saith *Dionysius*,
 and St. Ambrose agreeably, that it was to
 be done, *à Pontificibus*, by the High-Priests;
 and *non nisi per manus Episcopi*, saith St. Hie-
 rom, By the Hands of the Bishop only,——
 ‘ The Rise of which Observation, did pro-
 ‘ ceed from this Ground, (saith he) that af-
 ‘ ter the Ascension of our Lord, the Holy
 ‘ Ghost came down on the Apostles; and it
 ‘ obtained in many places, as he adds, not
 ‘ so much by the necessity of a Law, as from
 ‘ a certain congruity and fitness, to honor
 ‘ Prelacy with such Preheminencies, because
 ‘ the Safety of the Church, depends on the
 ‘ Dignity of her Superiors, to whom, if some
 ‘ Eminent Offices of Power should not be
 ‘ given, there would be as many Schisms
 ‘ in the Church, as Priests—— with us,
 D 4 ‘ saith

*Inst. l. 4.
 c. 19.
 prout ante
 cit.*

*Q. 44. in
 N. I.
 De Ecclef.
 Hier. c. 2.
 In Ep. ad
 Hebr. Dia-
 log. advr.
 Luciferi-
 an.
 See Mr.
 Hooker's
 Ecclef. Pol.
 l. 5. p. 262.*

Ep. ad
Marcell.
1d. in Psal.
45.

'saith he *elsewhere*, *Bishops hold the place of*
'*the Apostles*. And again, For the *Fathers*,
'*the Apostles*, we have their *Sons*, the Bi-
'shops — And in his Comment on the
First of S. Mark, (if that be his) 'That
'which is perfected by the *Bridegroom*,
'saith he, is begun by the *Paranymp*;
'whence *Catechumens* (*incipiunt per Sacer-*
'*dotem, & chrismantur per Episcopum*) begin
'by the *Priest*, and are confirmed by the Bi-
'shop.

Mr. Han-
mer Ex-
ercit. of
Confirm.
p. 51.

They are therefore to be condemned
certainly of gross *Partiality* and *Uncharita-*
bleness, who blush not to say, that the Bi-
shops out of *Pride*, have appropriated this
unto themselves.

May all the Ministers of Christ orderly
discharge their proper *Duties*, without ei-
ther *envying* or *invading* τ *αποστατας* *αρενας*
μα, the Rights and Priviledges of any
whom God hath placed over them.

I will not dispute, what *might* possibly be
allowed, in Cases of *Necessity* (which excu-
seth, as we say, what it *compells* unto)
and were, methinks, much to be *wished*
for in larger *Dioceses*, concerning a *Delega-*
ted Power, by way of *Dispensation*, for the
more effectual and constant expediteing
of this good Performance; as seems to
have been permitted to the *Antient Chore-*
piscopi,

Of Episcopal Confirmation.

45

piscopi & ἐπισκοποι, Rural Bishops, Suffragans and Visitors constituted by the Bishop of the City.

Vide Pamelii Annotation. in ep. 13. D. Cyprian.

Dr. H. dissert. de Episc. l. 3. c. 8. Episcopus, vel ejus Suffraganeus can. 60. R. Jacobi.

But it is certainly most fitting for *those* to impart this Solemn Benediction, who are of *chiefest Note and Eminence* in the Church; and that by the *Analogy of the Apostles Rule, Heb. 7. 7.* ‘Without Contradiction the less is Blessed, καὶ τὸ χεῖρον τοῦ βελτιον, of the better, or greater.

Fourthly, Come we next to the Qualification of the Persons to be confirmed.

Such they must be, who are *baptized and instructed in the Catechism of Christian Religion, and come to years of Discretion*, in some competent Degree to understand the same, and give an actual and deliberate Assent thereunto.

Buxtorf observes in the *Jewish Church*, that when the Child was come to be *Thirteen* years of Age, the Father, having taught him the Principles of his Religion, presented him in a Sacred Assembly, to undertake himself to become *Bar-mitzvah, a Son of the Precept*, that is, as they explain it, such an one, who takes upon himself Obedience to the Law, from thence forward, to answer for his own Sins; and hereupon

Pray-

Prayer was also made for his Improvement.

Our Church-Catechism is call'd (as I have suggested before) ' *An Instruction to be learned of every person, before he be brought to be confirmed by the Bishop: which is appointed to be done, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the Vulgar Tongue, and be farther instructed in the Church Catechism, set forth for that purpose— as 'tis express'd in the Office of Publick Baptism. And the Title of this Office it self, in our Service-book, is, ' The Order of Confirmation, or laying on of Hands upon those that are baptized, and come to Years of Discretion— The Preface whereunto is highly remarkable.*

*Order of
Confirm.*

' To the end that Confirmation may be ministr'd to the more edifying of such as shall receive it, the Church hath thought good to Order. That none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other Questions, as in the short Catechism are contained. Which Order is very convenient to observed, to the end, that Children being now come to Years of Discretion, and having learn'd what their Godfathers, and Godmothers promised for them in Baptism

‘Baptism, they may with their own Mouth
‘and Consent, openly before the Church, rati-
‘fie and confirm the same; and also promise,
‘that by the Grace of God, they will en-
‘deavour themselves faithfully to observe such
‘things, as they, by their own Confession,
‘have assented to.

And this Preface is openly to be read at
that time to the Expectants: and then ac-
cordingly the Bishop is appointed to ask *bid.*
each of them.

‘Do ye here, in the presence of God, and
‘of this Congregation, renew the solemn
‘Promise and Vow that was made in your
‘Name at your Baptism, ratifying and con-
‘firming the same in your own persons, and
‘acknowledging your selves bound to believe,
‘and do all those things which your God-fa-
‘thers and God-mothers then undertook for
‘you?

To which Question, every one is to answer
audably in the Affirmative, ‘I do— And
thereupon the Bishop proceeds unto Pray-
er and Benediction.

Add hereunto, that the Canons of our
Church enjoyn a special Care upon all Mi-
nisters, to prepare those under their Charge
hereunto, and to see that none be presented, but
such as shall be thus fitted for it— And our
Right Reverend Diocesan hath declared, that
‘as *de jure* he cannot; so *de facto* he will not
confirm

*Can. 59. &
61. Ru-
bric's at
the end of
the Cate-
chism.*

Adver-
tisement
in the end
of his
Book of
Articles

‘ confirm any, save such only, who have
‘ been duly catechized, and by their *Pastor’s*
‘ *Testimony*, have attained such a measure of
‘ Knowledge of the Principles of Christian
‘ Religion, as may render them capable of
‘ it.

Part 3.
Q. 72.
Artic. 8.

Aquinas indeed determines, that the Sa-
crament of Confirmation, as he calls it, ought
to be exhibited in common to all that are bap-
tized, and at all times. ‘ The bodily Age,
‘ (saith he) doth not prejudice the Soul ;
‘ and even Children, dying confirmed, ob-
‘ tain the greater Glory, as here they do
‘ the greater Grace. And *Contarenius* grounds
the Custom of giving it to Infants upon *his*
Authority— But grave men among them-
selves mislike this Practice. ‘ I see, saith
‘ *Cassander*, that it doth not displease good
‘ men of both sides, that the use of it be de-
‘ lay’d till some Growth of Age— And so
‘ the *Roman Catechism* now requires.

L. de Sa-
cram.

Consult. ad
Artic. 9.

The truth is, the *Utility and Benefit of*
this Sacred Institution exacts all this. Some
competent Growth and Understanding in
the Party confirmed, Heed and Diligence
in his Præ-instruction, and all Gravity, and
Seriousness in the whole Administration.
(‘ And to the intent that no man should think
‘ that any Detriment should come to Chil-
‘ dren, by deferring their Confirmation un-
‘ to years of Discretion, our Church hath
declared

‘ declared it for a *Truth certain by God’s*
 ‘ *Word*, That Children being baptized, have
 ‘ all things necessary for their Salvation, and
 ‘ dying before they commit actual Sin, are
 ‘ undoubtedly saved.

Let me therefore beseech those, who shall come at any time upon this Holy Errand, to ponder well, and consider with themselves, *of what weight and moment the matter is they are going about, what they are obliged to do, and what the Blessing is they hope to receive thereupon*— Their Business, in short, is to declare, that they are not ashamed of the Gospel of Christ, but glory in his Cross; to profess themselves upon choice, and in good earnest Christians, the resolved Disciples, Servants, and Souldiers of Jesus Christ; to devote themselves entirely to his Faith and Service; to take the solemn Vow and Promise, made formerly in their Names, by their Sureties, upon themselves, that is, to vow Repentance from dead Works and Faith towards God; to renounce the Devil, the World and the Flesh, and give up themselves to the Belief and Obedience of the Gospel— This is the Work they come about; and then their Reward is, *so doing, to participate in the Prayers of the Church, and the Blessing of the Bishop, to be promoted to an higher Form in the School of Christ, among an higher Rank of Professors, and admitted to all the Priviledges*

viledges of Adult and Compleat Christians.

Now therefore, in the last place, I need not to say much more, concerning the *Importance and Usefulness of this whole Action*, which all along *speaks for it self*, and whereof accordingly I have suggested a *competent Account* already, in treating of the parts of it. The fewer words therefore shall here suffice, and I will *little more than name the particulars*, which otherwise I should have enlarged upon.

I. This would utterly *enervate the Anabaptists Plea*, for *Re-baptizing those who were before baptized in their Infancy*; did they every one at their *Confirmation* thus explicitly take upon themselves, what was then *promised and undertaken* in their Name, and so give up themselves afresh to God and his Church. And it is, you know, *part of the Charge which we leave with God-fathers, and God-mothers at the Font*, to bring them, when prepared, unto the Bishop thus to do.

Office of
Public
Baptism.

Nor is this, as *some* have surmized, any Imputation to their *Baptism, as imperfect in it self*, but a Supply only to the *Imperfection of their State*, who were Baptized in their Infancy, with a *legitimate and true Baptism*, by the *solemn renewing of the Answer, or Stipulation of a good Conscience towards God*, which ought frequently to be repeated through-

throughout our whole Life. *Representatio* Pres. ad
pristini Baptismi, as *Erasmus* calls it. Paraph.

And ' Whether the solemn Baptizing of in Evang.
 ' all Infants, though the Children of presu- S. Matth.
 ' med Christian Parents, throughout this
 ' Kingdom, *Without solemn Astipulation*, that
 ' they shall at Years of Discretion, *personally*
 ' *ratifie* their Vow in Baptism in Publick, in
 ' such manner as *the Church requires*, be not
 ' rather more *Lawful than Expedient*, I leave
 ' with all Submission, to the Consideration On the
 ' of *Higher Powers*, saith the Learned, Pious, Creed.
 and Reverend Dr. Jackson. l. 10. c. 50.

2. This would *supercede* the new modell'd
 Examinations, set on foot by Private Autho-
 rity, before the Admission of Persons to the
 Blessed Sacrament of the Lord's Supper, whe-
 ther by Lay-Elders, in Conjunction with
 Presbyters, or by Popular Congregations;
 and wholly silence the many fierce and un-
 happy Fends and Controversies, which have
 been moved on that occasion.

3. It would extreamly quicken and en-
 courage the Endeavors of all that are concern'd
 among us in the *Præ-instruction* of Youth;
 and whet the Learners also to a greater Dili-
 gence and Industry, and prove a mighty Ease
 and Satisfaction to the Minds of those who
 have undertaken in their Names at Baptism.

4. It would very much conduce to the re-
 commending, and endearing of God's Ministers,
 the

the Bishops of the Church, to the Affections of the People, by and from whom they and theirs partake of so great a benefit; so as to oblige them (if any thing can do it) never to lift up their Hand, or so much as open their Mouth against them; never to return them Evil for Good, and requite their Blessings with Curses and Reproaches.

5. It would highly promote the Truth and Power of Godliness and Religion, so much talk'd of. It would bring good Instructions to some hopeful Effect and Issue; and put every Sinner among us, who is not also past Shame, to blush and hang down the Head upon the remembrance of that good Confession, which he himself had so openly made before many Witnesses, and yet so notoriously violated and contradicted.

See Dr.
Patrick's
excellent
and affe-

ctionate Exhortation unto Confirmation. *Aqua Genitalis* use 4. and the Appendix.

With what Face could he devote himself to Atheism and Impiety, who, before God, and his Elect Angels, the Bishop, and an Assembly of Christians, hath personally vowed and promised the Belief of the Christian Faith and Obedience unto all God's Holy Commandments? And with such a grave Solemnity, renounced the Devil and all his Works, &c. He hath the Argument of Common Justice and Honesty, from henceforth admonishing of
him

him continually to be as good as his Word; to take heed of the crying Sin of Perjury, such an aggravated Perjury especially, as this is, a Sacrilegious Perjury. He hath many to rise up in Judgment against him upon Transgression. He hath such-like Thoughts as these to accompany him wherever he goes, that if he fails in this vowed Duty, he must at last witness against himself, be condemned out of his own Mouth, and left without an Apology; and if he shall presume to live in a Course, contradictory to this Holy Profession, he can expect nothing but that cursed Doom, which with so many repeated Woes is threatned unto Hypocrites in the Gospel.

Nor yet is this all the Help, which it contributes unto Piety and Religion: But the the very confirming of our Sacred Vows and Resolutions, fortifies and arms us against Temptations: And while we thus renew our Promises unto God, we take his Yoke upon our Necks, and come under the Bond of his Covenant: And he that heareth Prayers, to be sure, will never stop his gracious and merciful Ears against those, who, upon so good a Design, call upon him; or deny his Holy Spirit and Blessing unto those, who are both desirous, and prepared thus to receive it; whom therefore his Ministers, by Vertue of Au-

E

thority

* It is
somewhat
observable
that Cor-

thority and Commission from him, do bless
in his name *
nelius (St. Cyprian's Contemporary) notes of Novatian, that he therefore
fell into Heresie for want of Episcopal Confirmation. Vide Pamelii An-
not. in D. Cyprian. Ep. 72.

Circa A. D.
312.

Discourse
of Confir-
mation, p.
73. 74.

To draw towards a Conclusion, remarka-
ble are the words of Melchiades, in his E-
pistle to the Bishops of Spain, concerning the
Necessity and Usefulness of this Holy Rite.
Take them in Bishop Taylor's Translation——
First he starts an Objection.

‘ What does the Mystery of Confirmation
‘ profit me, after the Mystery of Baptism? Cer-
‘ tainly we did not receive all in our Bap-
‘ tism, if after that Lavatory we want some-
‘ thing of another kind—— And then he
‘ sub-joyns this Answer to it—— ‘ Let your
‘ Charity attend (saith he) as the Military
‘ Order requires, that when the General en-
‘ ters a Souldier into his List, he doth not
‘ only mark him, but furnish him with Arms
‘ to the Battel; so, in him that is baptized,
‘ this Blessing is his Ammunition. You have
‘ given (Christ) a Souldier; Give him also
‘ Weapons. And, if a Father give a Great
‘ Estate to his Son, what will it profit, if
‘ he does not take care to provide a Tutor
‘ for him? Therefore the Holy Spirit (giv-
‘ en at Confirmation) is the Guardian of
‘ our Regeneration in Christ; he is the
Com-

Comforter, and he is the Defender, &c.

The same we meet with in *Eusebius E-*
missenus; * or, as some conceive, *Eucheri-* * *Circa*
us Lugdunensis, || whom I before quoted for *A.D. 360.*
deducing this Observance from the Descent of || *Circa*
the Holy Ghost, at Pentecost — After *A.D. 450.*

which it follows — ‘ But because we have

‘ said, that Imposition of Hands, and Con-

‘ firmation, may confer somewhat upon him,

‘ who is already regenerate in Christ, some *Dr. H. de*

‘ perhaps thinks with himself, what doth *Confirm.*

‘ the Ministry of him that confirmeth pro- *c. 6. §. 8.*

‘ fit me after the Mystery of Baptism? —

There is the *Objection*. To which he re-

plies, *just as Melchisedes did*. ‘ As a Ge-

‘ ral, whomsoever he hath taken into the

‘ List of his Souldiers, doth not only set a

‘ Mark upon him, when first received; but

‘ also furnisheth him, when he is to fight, with

‘ *sitting Weapons*: So this Benediction is to

‘ the Baptized Person his Accoutrement for

‘ *Fight*. You have admitted a Souldier,

‘ give him also the *Helps of Warfare* —

And then he adds, by way of farther *Illu-*

stration — ‘ The Holy Ghost, that de-

‘ scendeth with a *Saving Illapse*, on the Wa-

‘ ters of *Baptism*, bestows at the Font a

‘ Fulness, in Order to *Innocency*; and in

‘ *Confirmation*, gives a *Supply of Grace*, in

‘ order unto *Growth*. In *Baptism* we are

‘ regenerated unto Life; after *Baptism*, we

Carranza
Sum. De-
cret. Mel-
chlaides
Papa.

' confirmed to fight. In Baptism we are wash-
' ed; after Baptism we are strengthened—
' Regeneration it self, saveth those that are
' forthwith upon it to be received in the Peace
' of the Blessed Age to come. Confirmation
' arms and prepares those, who are re-
' served to the Combates and Fights of this
' World. And therefore, before the Descent
' of the Holy Ghost, the Apostles are afrighted
' to a Denyal, but after his Visitation, are
' armed with Contempt of Death unto Martyr-
' dom.

I will here annex what the excellent Bi-
shop Taylor himself, saith, concerning the
Graces and Blessings, consequent to the Wor-
thy Reception and due Ministry of Confirma-
tion, because they may serve for a beneficial
Recapitulation of what hath been already dis-
coursed.

Of Con-
firm. §. 6. I. ' Confirmation (saith he) is the Con-
' summation and Perfection, the Corroborati-
' on and Strength of Baptism, and baptismal
' Grace: For in Baptism we undertake to do
' our Duty; but in Confirmation, we receive
' further Strength to do it. In Baptism,
' others promise for us; in Confirmation we
' undertake for our selves: We ease our God-
' fathers and God-mothers of their Burthen, and
' take it upon our own Shoulders, together
' with the Advantage of the Prayers of the
' Bishop, and all the Church on our behalf. In
Bap-

‘Baptism, we give up our Names to Christ;
 ‘but in Confirmation, we put our Seal to
 ‘the Profession, and God puts his Seal to the
 ‘Promise, &c.

2. ‘In Confirmation, we receive the Holy
 ‘Ghost as the Earnest of our Inheritance, as
 ‘the Seal of our Salvation καλῶν σφραγίδα,
 ‘ὡς σωτηρίαν καὶ θεσποτείας σημείωσιν, saith
 ‘Greg. Nazianzen, we therefore call it a
 ‘Seal or Signature, as being a Guard and
 ‘Custody to us, and a Sign of the Lord’s Do-
 ‘minion over us. The Confirmed Person, is
 ‘πρόβατον ἐσφραγισμένον, a Sheep that is mark-
 ‘ed, which Thieves do not so easily steal
 ‘and carry away. Remember, saith Theo-
 ‘doret, that Holy Mystagogy, in which Comments
in Cant.
 ‘the initiated, after renouncing that Tyrant
 ‘(the Devil, with his Works) and the
 ‘Confession of the True King (Jesus Christ)
 ‘have received the Chrism of Spiritual Un-
 ‘ction like a Royal Signature; and by that
 ‘Unction, as in a Type or Shadow, the in-
 ‘visible Grace of the most Holy Spirit, &c.

‘To conclude this Enquiry (saith he)
 ‘the Holy Ghost is promised to all men to
 ‘profit withal. That’s plain Scripture: Con-
 ‘firmation, or Prayer, and Imposition of the
 ‘Bishop’s Hands, is the Solemnity and Rite
 ‘used in Scripture for the conveying of that pro-
 ‘mise, and the Effect is felt in all the Sancti-
 ‘fications, and Changes of the Soul. And he,

‘ that denies these things, hath not Faith,
 ‘ nor the True Notices of Religion, or the
 ‘ Spirit of Christianity.

I will only add this now in the close of
 all, by way of *Admonition*, that we are all
 concern’d *not to disgrace so well grounded*
Principles, by an unsuitable practice, lest we
 furnish our Adversaries with the same pre-
 tence against Confirmation, as it is happi-
 ly settled in our Church-Constitutions,
 which Calvin urged against that of the Ro-
 manists (*scilicet dum ita licenter contemni-
 tiuntur, tacite fatentur, non tanti esse, quanti
 venditant*) ‘ That while we suffer it to be so
 ‘ profanely contemned, we do silently confess,
 ‘ that it is not of so great a Value, as otherwise
 ‘ we give forth, and attest it to be.


Eccles. Pol.
 l. 5.

‘ There is no cause we should doubt of
 ‘ the Benefit (saith our Judicious Hooker)
 ‘ but surely great cause to make Complaint
 ‘ of the deep Neglect of this Christian Du-
 ‘ ty, almost with all them to whom by right
 ‘ of their Place and Calling, the same belong-
 ‘ eth. Let them not take it in evil part
 ‘ (saith he) the thing is true, Their small
 ‘ regard hereunto, hath done harm to the
 ‘ Church of God. That which Error rash-
 ‘ ly uttereth in disgrace of good things, may
 ‘ peradventure be spunged out, when the
 ‘ Print of those Evils, which are grown
 ‘ through Neglect, will remain behind.

‘ There

‘ There is no default or defect (saith
 ‘ profound Dr. Jackson) in the Church of L. 10. c. 50
 ‘ England’s Doctrine or Laws, concerning
 ‘ Baptism or Confirmation of such as have
 ‘ been Baptized in their Infancy. But I dare
 ‘ not avouch so much for justifying the men
 ‘ unto whom the Execution of those Laws is e-
 ‘ specially commended, whether they be of
 ‘ Lower, or Higher, or of the Highest
 ‘ Rank, &c.

‘ In this point, who can deny (saith the De Confir. p. 81.
 ‘ Pious and Reverend Dr. Hammond) but
 ‘ there is fit place for Reformation? —
 ‘ And his Worthy and Learned Friend,
 ‘ Dr. Henchman, the Late Lord Bishop of
 ‘ London (but when he wrote of Salisbury)
 ‘ in his preliminary Discourse to that excellent
 ‘ Treatise of his, de Confirmatione, urgeth the
 ‘ matter home upon us

‘ If these things (saith he) at last, take Prelim. Diatrib. H. S.
 ‘ not hold of our minds, where is the Di-
 ‘ scipline for so many Years, designed and
 ‘ thought on, and during the Oppression and
 ‘ Rage of the late Tyranny, promised, if ever 
 ‘ good day should shine upon us? Behold, our
 ‘ Most Gracious and Merciful God, hath
 ‘ commanded his Sun to shine bright a-
 ‘ gain upon our Island, and calmed the Tem-
 ‘ pest which tols’d our Ship, and now calls
 ‘ for the performance of our Vow unto him,
 ‘ the Vow which we made when we were in

‘*Trouble.* Let us offer unto him *this Holy*
 ‘*and sincere Worship*, whilst we every one
 ‘readily discharge our respective *Duties* in
 ‘this particular.

Which that we may *all* do, God of his
 Infinite Mercy, grant, for Christ his Sake,
 to whom with the Father, and the Holy
 Ghost, (that *Blessed Trinity*, in whose name
 we were *baptized*, and whose *Disciples*, at
 our *Confirmation*, we own and profess our selves
 to be) be ascribed by us, as is most due, all
 Honor, Glory, Praise and Adoration, now
 and for evermore, *Amen*.

T H E E N D,

A P P E N D I X.

ALthough I have said enough to
obviate most of the *Common Ob-*
jections against this Sacred Rite of
 Confirmation, in the fore-going
 Pages; yet because I find them *all epitomi-*
zed in the stoutest Champion of the Old Non-
conformists (whose *Eruations* have been
 lick'd up by the New, as *Homer's* were by
 the Succeeding Poets) and as full an *An-*
swer

swer to them, though *compendious and Ironical*, in our Excellent *Hooker*, I will take the pains here for the Reader's Benefit to transcribe both in Order.

T. C. In his Reply to the most Reverend Arch-Bishop *Whitgift* speaketh thus: ' Tell me, why there should be any such Confirmation in the Church, being brought in by the feigned Decretal Epistles of Popes; (But this is retracted by him, L. 3. p. 232. That it is *Ancient* than the feigned Decretal Epistles I yield unto) and no one Title thereof being once found in Scripture; and seeing it hath been so horribly abused, and not necessary, why ought it not to be utterly abolished? And Thirdly, This Confirmation hath many dangerous points in it. The First step of Popery in this Confirmation, is the laying on of Hands upon the Head of the Child, whereby the Opinion of it, that it is a Sacrament is confirmed; especially, whenas the Prayer doth say, that it is done according to the Example of the Apostles; which is a manifest untruth, and taken indeed from the Popish Confirmation. The Second is, for that the Bishop, as he is call'd, must be the only Minister of it, whereby the Popish Opinion, which esteemeth it above Baptism, is confirmed: For while Baptism may be ministred of the Minister, and not Confirmation;

Reply to
Answer to
the Ad-
monit. p.
160.

‘firmation; but only of the Bishop, there
 ‘is great Cause of Suspicion given to think,
 ‘that *Baptism is not so serious a thing as Con-*
 ‘firmation; seeing this was one of the prin-
 ‘cipal Reasons, whereby that wicked O-
 ‘pinion was established in Popery. I do
 ‘not here speak of the *Inconvenience*, that
 ‘men are constrained with Charges to bring
 ‘their Children oftentimes *half a score miles*
 ‘for that, which if it were needful, might
 ‘be as well done at Home in their own Pa-
 ‘rishes. The Third is, for that the *Book*
 ‘saith, a Cause of using Confirmation, is,
 ‘*That by Imposition of Hands and Prayer,*
 ‘*the Children may receive Strength and De-*
 ‘*fence against all Temptations*; whereas there
 ‘is no *Promise*, that by the laying on of
 ‘Hands upon Children any such Gift shall
 ‘be given: And it maintaineth the *Popish*
 ‘*Distinction*, that the Spirit of God is giv-
 ‘en at *Baptism* unto *Remission of Sins*, and
 ‘in *Confirmation* unto *Strength*.

Hear we now Mr. *Hooker*, in few, but
 weighty words, closing up his *Nervous Dis-*
course about Confirmation, with a particu-
 lar Retort to all these Objections.

Eccles.

Polit. l. 5.

p. 263.

(‘Thus much generally spoken, may
 ‘serve for *Answer* to their Demands, that
 ‘require us to tell them *why there should be*
 ‘*any such Confirmation in the Church*, seeing
 ‘we are not ignorant, how earnestly they
 have

‘ have protested against it; and how directly
‘ (although *untruly*, for so they are content
‘ to acknowledge) it hath by some of them
‘ been said to be first brought in by the
‘ feigned Decretal Epistles of the Popes: Or
‘ why it should not utterly be abolished,
‘ seeing that *no one Title thereof can be once*
‘ found in the whole Scriptures, except the
‘ Epistle to the Hebrews be Scripture, ch. 6.
‘ 2. &c. — And again, seeing, that how
‘ free soever it be now from abuse, if we
‘ look back to times past (which wise men
‘ do always more respect than the present)
‘ it hath been abused (as what good thing
‘ hath not?) and is found at length no
‘ such profitable Ceremony, as the whole *fil-*
‘ ly Church of Christ for the space of these sixteen
‘ Hundred Years, hath, through want of Ex-
‘ perience imagined. Last of all, seeing also,
‘ besides the Cruelty, which is shew’d towards
‘ poor Country People, who are fain some-
‘ times to let the Plow stand still, and with
‘ incredible wearisome Toyl of their feeble
‘ Bodies, to wander over Mountains, and
‘ through Woods, it may be now and then, lit-
‘ tle less than a whole half-score miles, for a Bi-
‘ shop’s Blessing, which if it were needful,
‘ might as well be done at home in their own
‘ Parishes, rather than they to purchase it
‘ with so great Loss and intollerable pain.
There

‘ There are, they say, in Confirmation, besides *this*, three terrible Points.

‘ The First is laying on of Hands, with pretence that the same is done to the Example of the Apostles, which is not only as they suppose, a manifest untruth (For all the World doth know, that the Apostles did never after Baptism lay Hands on any: And therefore S. Luke who saith they did, *Acts* 8. and 19. was much deceived) but farther also, we thereby teach men to think Imposition of Hands a Sacrament; belike, because it is a Principle, ingrafted by common Light of Nature, in the minds of men, that all things done by Apostolick Example, must needs be Sacraments. (And yet the word Sacrament too, is sometimes used by the Fathers in a very large Extent; and Bucer calls this a Sacramental Rite.

‘ The Second high point of Danger, is, that by tying Confirmation to the Bishop alone, there is great cause of Suspicion given to think, that Baptism is not so precious a thing as Confirmation: For will any man think that a Velvet Coat, is of no more price than a Linnen Coise, knowing the one to be an Ordinary Garment, and the other an Ornament which only Sergeants at Law wear?

‘ Finally, to draw to an end of Perils, the last and the weightiest hazzard, is, where

' where the Book it self doth say, that Chil-
 ' dren, by Imposition of Hands, and Pray-
 ' er, may receive *strength against all Temp-*
 ' *tation*: This Speech, as a Two-edged
 ' Sword, doth both ways dangerously
 ' wound: Partly, because it ascribeth *Grace*
 ' *to Imposition of Hands*, whereby we are a-
 ' ble no more to assure our selves in the war-
 ' rant of any Promise from God, that his
 ' Heavenly Grace shall be given, than the
 ' *Apostle* was, that himself should obtain
 ' Grace, by the *bowing of his Knees to God*,
 ' *Ephes. 3. 14.* And partly because by use-
 ' ing the very word *Strength* in this mat-
 ' ter, a word so apt to spread Infection, we
 ' maintain, with *Popish Evangelists* (*John 20.*
 ' *22. Acts 1. 8.*) an old forlorn Distinction
 ' of the *Holy Ghost bestowed upon Christ's A-*
 ' *postles before his Ascension into Heaven*, and
 ' *augmented upon them afterwards*; a Distin-
 ' ction of *Grace infused into Christian Men*
 ' *by degrees*, planted in them at first by *Bap-*
 ' *tism*, and after that, cherished, watered, and
 ' (be it spoken without Offence) *strengthen-*
 ' *ed*, as by *other vertuous Offices*, which *Pie-*
 ' *ty and True Religion* teacheth, even so
 ' *by this very special Benediction*, whereof we
 ' speak, the Rite or Ceremony of *Confir-*
 ' *mation.*)

And now, by way of *Over-plus*, I shall
 easily obtain pardon for translating to the
 use

De Confir- use of my Country-men *these admirable Pas-*
mat. Pref. *sages of the Reverend Dr. Hammond.*

§. 10. item 'Undoubtedly were *these things*, as they
c. 11. §. 6. 'are holily and wisely *ordain'd* in the
Subsec. 8. 'Church of Christ, (either by the *Apostles*
'*themselves*, or after their Patern, by Apo-
'stolical men, the Successors of their Chair
'and Power) so also piously, reverently,
'and constantly applied by Prelates, *other*
'*Weapons of the Churches Warfare*, being in
'*their Place and Order call'd in for Help*, as
'often as there is need; (that is to say,
'more particularly, and distinctly, if care
'were taken by the *Rectors or Curates of all*
'*Parishes*, to bring those who have been
'Baptized in their Infancy, and afterwards
'instructed in the Catechism (which is a
'plain *Explication of the Baptismal Vow and*
'*Heads of Faith*) to the Bishop, no less e-
'minent for his Sanctity than Honor; and
'they admitted *hereupon*, by the *Imposition*
'*of his Hand and Benediction*, as also, by his
'*Paternal Monition and Threatning*, to a so-
'lemn Confirmation of the Profession and Ab-
'renunciation made in their Names at *Bap-*
'*tism*; being upon *these Terms only* permit-
'ted to approach the Lord's Table; and to be
'driven from thence, bound by the Power
'of the Keys, and interdicted the Priviledg-
'es of Disciples, as often as they are found in a
'Crime, or manifestly guilty of voluntary Trans-
'gression,

'gression; and to be redeemed from this Ship-
 'wrack, by the Plank of genuine and solid
 'Repentance only: If, I say we Christians
 'were accustomed to serve and go forward
 'in the Camp of Christ, by this severe, but
 'not tetrical Law, fitted not so much for a
 'vain and empty Pomp, as a solemn and select
 'Fight with Wickedness and Vice) it can scarce
 'be spoken or conceived, how plentiful
 'and happy an Harvest might be expected
 'from this Seed-time and Tillage; what Vi-
 'ctory against the Flesh and Devil; what
 'Trophies might be look'd for from these
 'Weapons of Apostolical Warfare, which are
 'not fleshly and weak, but mighty through
 'God, and able to destroy strong Holds.
 'Whereas these Methods of our Christian
 'Polity, having been now long despised, and
 'either universally passing into Dis-use, or
 'framed only to an empty shew of Piety, and
 'degenerating into the mere shadow of Ex-
 'ternal performance; or which is yet worse,
 'being converted to Lucre and Avarice (as
 'the Arch-bishop of Spalado complains) we
 'may at this day, in vain, seek for the
 'Church in the Church, the Servants of God
 'in his Family, the Disciples of Christ among
 'Christians; Nor find any thing pious and
 'holy; but the Shadow and Name among
 'the Candidates of Religion.)

Yet

Yet once more, (‘ By this solemn Rite,
 ‘ by this, neither exceeding, nor empty Pomp
 ‘ of Ceremonies, the Candidate of Divine
 ‘ Grace is admonished, *meekly, sweetly,* and
 ‘ *constantly* to bear the Gracious Yoke of the
 ‘ Gospel, taken from his Suretie’s Hands upon
 ‘ his own Shoulders: And also with a Solemn
 ‘ Confession in the open Congregation profes-
 ‘ seth with the Mouth his Faith (and Re-
 ‘ solution) before God, Angels and Men ;
 ‘ and is moreover *made partaker of the most*
 ‘ *ardent Prayers of the Bishop, Presbyters, and*
 ‘ *whole Church: All which,* whosoever can
 ‘ persuade himself or others, that they
 ‘ are like to be *vain,* and of *no effect,* he
 ‘ may, by the *same Endeavor,* mock at the
 ‘ *most Holy Mysteries of Christian Religion,*
 ‘ as Trifles, Figments, and an unprofitable
 ‘ Shew or Appearance only.)

I will end this *Appendix,* with this plain
 Description of *Confirmation* out of the Pre-
 misses.

(It is a *Sacred and Apostolical Rite,* of
 most Ancient Use in the Church of Christ,
 wherein the Bishop lays his Hand on Bapti-
 zed Persons, come to Years of Discretion ,
 and *præ-instructed* in the Principles of their
 Christianity: The Importance of which
 Performance, is, that the Parties Confir-
 med, do then *publicly renew and ratifie the*
solemn Vow and Promise made in their names
 at

at Baptism, taking the same upon themselves, and acknowledging themselves bound thereby; and the Bishop confirming, calls upon God, with the Congregation then present, for the additional Supplies of his Grace upon them; and in the Name of God, gives them his Paternal Benediction and Admonitions.

The End of the Appendix.

F

St.



S. BARNABAS

H I S

EXHORTATION

To those whom he Confirmed at *Antioch*.

B E I N G

A Practical Discourse to a Country Audience, to prepare them for their Bishops

CONFIRMATION.

*Adhuc in sæcula sumus, adhuc in acie constituti :
danda opera est, ut post hæc initia ad incrementa
quoque veniatur, & consummetur in vobis, quod
jam rudimentis sælicibus esse cœpistis. D. Cypr.
epist. 7.*

St. *Barnabas* his Exhortation
to those whom he Confirm-
ed at *Antioch*.

Acts 11. 23.

*Who, when he was come, and had seen
the Grace of God, was glad, and ex-
horted them all, that with purpose of
Heart they would cleave unto the
Lord.*

BY the Dispersion of the Christian Church, upon the Persecution that arose about *St. Stephen the Protomartyr*, Divine Providence wonderfully brought about the Enlargement and Multiplying of it. In particular, while some of them were preaching the Lord *Jesus* at *Antioch*, 'The Hand of the Lord was
' with them, and a great number believed
' and turned unto the Lord, *verse 21*. And
' when Tidings of these things came unto
' the Elders of the Church, (the *Metropoli-
' tical, or Mother-Church*) which was at *Je-
' rusalem* (as it follows, *verse 22*.) they sent
forth *Barnabas*, one of their own Number,
to

to help, assist, and confirm them in these good Beginnings. And how he demeaned himself among them, the *Text* acquaints us, 'Who when he was come, and had seen 'the Grace of God, was glad, and exhort- 'ed them all, that with purpose of Heart 'they would cleave unto the Lord.

You see then the *Occasion* of the Words, and the *Persons* concerned in them. The *Speaker*, St. Barnabas the *Apostle*, 'A good 'man, and full of the Holy Ghost, and of 'Faith, as we have his Character, *verse* 24. And the *Hearers*, the *Neophytes*, or young *Converts* at Antioch, unto whom he was sent from the Church at *Jerusalem*, to confirm them in their Christianity.

And then you cannot but observe,

1. *How he was affected upon the joyful sight of their hopeful Beginning*; And,

2. *How he endeavored to strengthen and encourage them unto an answerable perseverance according to the same.*

First, *How he was affected upon the very sight of their hopeful Beginnings*, (*ἐξάδην*) 'who 'when he was come, and had seen the Grace 'of God, was glad — When he was come, 'and had seen the Grace of God —) The *Grace of God*, he means, in calling them by his *Gospel*, and adding them to his *Church*: The *Grace of God*, conspicuous in their believing, and turning unto the Lord; turning

from Idols and Lusts to serve the Living and true God; This was that which affected our Apostle with great Joy, to behold so many partakers of the Word of God's Grace, and devoting themselves upon it to the Profession and Practice of Christianity: For otherwise, than in Profession and Practice, Grace is a thing invisible, and not to be seen by any.

Now this is the longing and delight of all good Men, especially of the Faithful Ministers of Christ. Their Love to him, their Master, and their Love to Souls, the purchase of his Blood makes this sight pleasant and transporting to them. St. Paul therefore calls the *Philippians* 'His dearly beloved, his Joy and Crown, *ch. 4. 1.* And tells the *Colossians*, that, 'though he was absent in Body, yet he was with them in Spirit, joying and beholding their Order, 'and the steadfastness of their Faith in Christ, *ch. 2. 5.* And St. John writes unto the *Elect Lady*, That 'He rejoiced greatly, that he 'found her Children walking in the Truth, *2 Ep. verse 4.* And to his Host *Gaius*, *3 Ep. verse 3, and 4.* That he 'rejoiced greatly, 'when the Brethren came and testified of 'the Truth that was in him, and that he 'had no greater Joy, than to hear that his 'Children (meaning his *Disciples and followers*) walked in the Truth, that is, according to the Gospel, which is call'd both
Grace

Grace and Truth--- Here we may borrow the *Psalmist's Exclamation*, *Ecce quam bonum, quam jucundum!* Behold, how good, and how joyful a thing it is! *Psal. 133.* To see a Society of Regular Christians, combined together in the Bonds of Faith and Amity, and walking orderly in the Fear of God, and Love unto all men, but more especially each unto other; thus holding forth the Beauty of the word of Life in their Conversations, and maintaining the Unity of the Spirit in the Bond of Peace. How ravishing a Shew this is!

Erasmus, in his Preface before his *Paraphrase* on St. Matthew, having recommended unto Novices the solemn Renewal of their Baptismal Covenant by an open and publick Profession thereof (which is the thing we do at Confirmation) adds upon it (*Quam verò magnificum esset hoc Spectaculum, &c.*)

‘How magnificent and glorious a Spectacle
 ‘would this be, to hear the Voice of so
 ‘many Young ones dedicating themselves to
 ‘Jesus Christ; of so many Beginners, en-
 ‘gaging themselves by Oath of Fidelity to
 ‘him, swearing into his Words, to believe
 ‘and obey them, renouncing the World, which
 ‘lieth all in Wickedness, abjuring and his-
 ‘sing in a manner at the Devil, with all his
 ‘Pomps, and Pleasures, and Works. To
 ‘see these new Christians, bearing the Sign

‘ of their Emperor, the Captain of their Salvation, on their Foreheads! To behold
 ‘ the goodly Company of these Candidates,
 ‘ coming up from the Holy Laver; and to
 ‘ hear the Voice of the Multitude of Adult
 ‘ Christians congratulating and wishing well
 ‘ to them——

And, Oh that we had continual Matter and Occasion for such Divine Joy as this! And not rather of having our Souls grieved and vexed (with Righteous Lot’s) by the graceless and wicked Behaviour of those among whom we live, 2 St. Pet. 2. 7, 8. Or of Lamenting (with Holy David) ‘ because men keep not God’s Laws, Pſal 119. 136. because of such, whom St. Paul speaks of to the Philippians, with Tears in his Eyes, ch. 3. 18, 19. ‘ The Enemies of the Cross ‘ of Christ, whose End is Destruction, whose ‘ God is their Belly, whose Glory is their ‘ Shame, who mind Earthly things: May we all with Barnabas, see more of the Grace of God, in our People, that we also may rejoyce and be glad in and for it!

And now, that this Joy of his might be prolonged, he proceeds, Secondly, (αὐτοὺς λέειν) to ‘ Exhort them all with purpose of ‘ Heart, to cleave unto the Lord; which is the principle thing I have my Eyes at present upon. He encouraged them to hold on as they had begun, to abide by their own Choice; and

and 'as they had received Christ Jesus the
'Lord, so to walk in him, rooted and built *collof. 2.*
'up, and established in the Faith, perfe- *6. 7.*

vereingly, to adhere to that Lord
and Religion which they had em-
braced; and this heartily, and
with a free will; with a ready
mind, with a firm and steddy pur-
pose; not coldly or feignedly, but
with Sincerity, and Fervor of En-
deavor; with Deliberation and

*Persévérantièr adherere
Domino Erasim. Annot.
ex animo & liberâ vo-
luntate) Id. propenso cor-
di) Vatab. primo propo-
siti) Grot. non frigidè,
nec simulatè, sed sincero
& ardenti studio) Be-
za.*

Resolution of Heart; that is, as the He-
brews are wont to express it, with the
whole Heart, or with all the Heart and Soul;
and so the Syriac and Arabic Interpreters
here phrase it. In a word, cordially and
stedfastly to hold fast unto Christ.

Three points I design, by God's Help, to
speak briefly unto, in the handling of these
words:

1. What is included in the *Duty it self*
here press'd (*προσμένειν τῷ κυρίῳ*, to cleave
unto the Lord.

2, What farther in the *manner of perfor-*
mance recommended, (*τῇ προθέσει τῆ καρδίας*)
'with purpose of Heart. And then,

3. What *Arguments or Motives we may*
suppose the Apostle to have made use of to en-
force this *ἐξhortation*, or Exhortation of his
to them all 'That with purpose of Heart
'they would cleave unto the Lord. Of
which now in Order. And

And First, of the General Expression of the Duty, Περσῶμεν τῷ κυρίῳ, 'to cleave unto the Lord. The Greek word signifies to abide by, or continue with, that is, to hold on and persevere the Disciples and Servants of that Lord Jesus, whom they are said before to have believed and turned unto.

When we at first became Christians, we do, in the Sacred Language, προσέρχεται, come over unto Christ as his Profelytes, to believe what he saith, and learn what he teacheth, to observe and obey what he commands and enjoyns; and so doing by him, as our All-sufficient Sacrifice and High-Priest to be recommended to the Divine Acceptance, in the assured Hope of Pardon, Life and Happiness. And that we may thus come unto him, we must of necessity forsake and renounce all other contrary Lords and Masters, whom men are wont to chuse and adhere unto, in Opposition to him, such as the Devil, the World and the Flesh. And therefore our

constit. A-
posol.

Sæculo renuntiavimus, cum baptizati sumus. D. Cyprian. Ep. 7. Cujus pompis & deliciis jam tunc renuntiavimus, cum meliore transgressu ad Deum venimus. id ee Discip. & Hab. Virg.

Baptismal Vow begins with an Ἀποταγὴ πρὸς ἐναντίον, or an Abrenunciation of the Enemy, Repentance, whereby we forsake Sin with its Abettors; whereby we renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the Sinful Lusts of the Flesh. And then follows our

αὐτῶν

συνταγή πρὸς χεῖρον, or *Agreement with Christ*,
 ὁμολογία καὶ ἐπαγγελία, *A Confession and Pro-*
mise, whereby we engage our selves to re-
 ceive and profess all the Articles of Doctrin
 taught by him, and vow Obedience to all his
 holy Laws and Commands. Both together,
 make up that which St. Peter calls τὸ ἀγα-
 θὸς συνειδήσει. ἐπερώτημα, 'the Answer of a
 'good Conscience towards God, 1 St. Pet. 3. 21.
 which he there represents as the Saving part
 of Baptism. Some render it the Stipulation
 of a good Conscience, consisting of a Question
 and agreeable Answer to it. E. gr. Q. 'Dost
 'thou forsake the Devil? A. I do. Q. 'Dost
 'thou believe, &c. A. this I stedfastly be-
 lieve. Q. 'Wilt thou keep God's Holy
 'Will and Commandments, &c. A. I
 will—— Others name it, 'The Address of
 'a good Conscience unto God, enquiring of
 'him as an Oracle to be guided by him, apply-
 'ing to him for Direction, and undertaking
 'faithfully to observe and perform the same,
 'asking with those Gospel Penitents, Lord,
 'What wilt thou have me to do? Or good
 'Master, What shall I do to inherit Eternal
 'Life? With Resolutions of Obedience, to
 set about whatever he shall declare——
 Thus in our Conversion to Christianity, we
 disclaim all other Lords and Masters, as hath
 been said, and give up our selves entirely
 unto Christ, to be instructed and ruled by
 him

See Dr. H.
 in Loc.

him only, to believe whatsoever he teacheth us; to shun and avoid whatsoever he forbids us, to endeavor and practice whatsoever he commands us, and thus to decline and escape that Punishment which he threatens, and to expect and look for that Blessing and Reward which he promiseth. This is indeed to come over unto Christ, as his Disciples, Servants, Subjects and Dependents.

And then *μεσσην*, to abide by, to stay or continue with, or cleave unto him our Lord, is, as hath been intimated, to persevere and hold on in this Repentance, Faith, Obedience, and good hope, patiently to bring forth Fruits meet for Repentance, answerable to amendment of Life; not to fall off by Infidelity, or an evil Heart of Unbelief, in departing from the Living God, *Hebr. 3. 12.* Not to relapse or apostatize by a course of Sin and Disobedience; but as we have devoted our selves to his Faith, Fear and Service, so to persist in an undaunted Profession of that Faith, and walk before him in Holiness and Righteousness all our days, to live Godlily in Christ Jesus, or to have a Conversation becoming the Gospel, according to the Holy Warfare we have undertaken to fight manfully under our Blessed Saviour's Banner, as the good and faithful Souldiers of Jesus Christ; Laying aside every Weight, and the Sin which does so easily beset us; to run with Patience, the Race

‘ Race of Christian Vertues prescribed us,
 ‘ *Heb. 12. 1.* Not to look or start back, but
 ‘ hold fast the Faith, and proceed in that
 ‘ good Course wherein we are engaged;
 ‘ shewing the same Diligence to the full
 ‘ Assurance of the Hope to the End; that
 ‘ we be not slothful, but followers of them,
 ‘ who through Faith and Patience inherit
 ‘ the Promises, *ch. 6. 11, 12.* τὴν χάριν τοῦ
 ὁπρωτέρου, ‘ To continue in the Grace of God,
Acts 13. 43. τὴν χρηστότητα τοῦ ὁπρωτέρου ‘ To
 ‘ continue in his Goodness, *Rom. 11. 22.* ἐμ-
 μένειν τῇ πίστει, ‘ To continue in the Faith,
Acts 14. 22. τὴν τῆς ἐλπίδος ὁμολογίαν ἀκλι-
 νῶς κατεχειν, ‘ To hold fast the Profession of
 ‘ our Hope without wavering, *Heb. 10. 23.*
 ἐστάναι ἐν κυρίῳ, ‘ To stand fast in the Lord,
Phil. 4. 3.

This is now to cleave unto the Lord, not
 to leave or forsake him; not to depart, or
 turn away from him; not to quit our
 Standing in his Church; not to be asha-
 med of him and his words; not to renounce
 or deny him; not to pass over to the En-
 mies Side, and take the contrary part, with
Renegadoes and Rebels; but to be his con-
 stant and obedient Followers, persevering in
 our Christianity, against all Temptations
 and Discouragements. I will add no more
 about the Duty in General.

Secondly, That which is most considerable in this place, is, the *manner of performing it recommended to us*, τῇ ὑποθέσει καρδίας, with purpose of Heart, that is to say, more at large, *with a personal, sincere, deliberate, free, firm, zealous and humble resolution of Soul.*

Give me leave to comment a little upon each of the *Particulars.*

I. It must be a *Personal Engagement* (ἐν ἑαυτῷ) every one for himself; and accordingly, the Apostle here exhorts all to it. Needful it is to put you in mind of *this*, because there are many, who would gladly enough have the Priviledges and Benefits of Religion, and yet are backward themselves to undertake the Duties of it. If they could be saved by what others do for them, by the Merits and good Works of others, or by such a Christ, as shall cover all their Sins and Neglects, with the Mantle of his perfect Righteousness, imputed to them as theirs, so as they may have nothing *else to do*, but boldly to rely upon him, and hope to be saved by him: This would please them; but they seem not willing to concern themselves at all, in any thing of Labor and Endeavor about it. Such as these now do miserably cheat and delude their own Souls: For we may as well expect to be happy by Proxy in another person, as to perform

perform our Duty so in order unto Happiness. We must at last give an account *'everyone for himself to God, Rom. 14. 12.* And then shall *every one* receive Sentence from him, according to what he hath done in the Flesh, whether good or evil; and so *every one* shall then have Praise from him, or bear his own Burden, *2 Cor. 5. 10. &c.* We must every one appear personally before the Great Tribunal of our Eternal Judge, and cannot answer for one another there. And in the mean while, we are obliged to *'work out our own Salvation by a Repen-
'tance, Faith, and Obedience of our own,
'Phil. 2. 12.* *'God now commandeth all
'men every where to repent, Acts 17. 30.* And *'the Just, saith the Prophet, shall live
'by his Faith, Heb. 2. 4.* Every man must believe and confess for himself: And therefore it is, that our *Creed* runs in the First Person singular, *Credo, I believe.* Every man must be fully persuaded in his own mind, *Rom. 14. 5.* and have a *Stedfastness of his own*, as *St. Peter* intimates, *2 Ep. ch. 3. 7.* *'Beware, lest ye also, being led away
'with the Error of the Wicked, fall from
'your own Stedfastness.* Christ must be *Spiritually formed in every one of us*, that is, *his Image*, which is sometimes called the *New man*, must be drawn upon us. *'My
'little Children, saith St. Paul, of whom*

‘travel in Birth again, until Christ be formed within you. *Gal. 4. 19.* And it is This Christ in us, which is *Hope of Glory.* We must every one be *thus born again*, and become new Creatures. The Blessed Jesus himself, *once and again avers* it to *Nicodemus*, ‘Verily, verily, I say unto thee, except a man be born again (or *from above*, as the *Margin* reads it) he cannot see the Kingdom of God. And then he repeats it, ‘Verily, verily, I say unto thee, except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God, *St. John 3. 3. 5.* The Indefinite Affirmation here reacheth every one, ‘*Except a man*—— What he saith to *one* in this case, is said to *all*; and what is spoken generally unto *all*, extendeth unto every Individual.

We cannot be Christians without our own Consent: For how otherwise can we be espoused to Christ? *2. Cor. 5. 19.* And therefore *Isaiah* the Prophet speaks emphatically of *Gospel-Converts*, *ch. 44. 4, 5.* ‘One shall say, I am the Lord’s, and another shall call himself by the Name of *Jacob*; and another shall subscribe with his Hands unto the Lord, and Sir-name himself by the name of *Israel.*

True it is, while we were *Infants*, we were brought to Christ in the Arms of those, who

who then undertok for us; and such who cannot come otherwise, are welcom'd by him, when so brought by their Friends, and devoted to him. 'Suffer the little Children, (saith he) to come unto me, and forbid them not; for of such is the Kingdom of God. And he took them in his Arms, put his Hands upon them, and blessed them. St. Mark 10. which words are excellently commented upon in our *Office of Publick Baptism*. We allow therefore of the charitable interposure of *others*, to transact in the Name of Infants for their Good and Benefit, who are not in capacity, to mind or do any thing themselves (*Accommodat illis Ecclesia aliorum pedes, ut veniant, aliorum cor, ut credant, aliorum linguam, ut confiteantur*, as St. Augustine hath it) 'The Church lends them the Feet of others to come, and the Heart of others to believe, and the Tongue of others to confess—— But then we do as plainly declare, that so soon as they are able; they must themselves own and acknowledge, stand to, and make good the Sacred Engagements, made by others for them and in their Names: that Repentance, whereby they are to forsake Sin; and that Faith, whereby they are stedfastly to believe the Promises of God, so as to become obedient to his Commands upon it: All this, which was vowed by their Sureties, in their Names,

Serm. 10.
de verb. Apostol.

themselves, when they are come to Age, are bound to perform.

And this is that, which every one among us, in his *Catechism*, is train'd up to profess, that he doth verily believe himself so bound, and that, by God's Help, he will do accordingly: And so we solemnly affirm, with our own Mouths, at our Confirmation.

We are upon no other Terms admitted to a State of Salvation in our Baptism, than this indispensable Obligation, so soon as we grow up, our selves to ratifie and make good, what was then undertaken and promised for us: And if there be any, who are afterwards unwilling to consent unto those Terms, or refuse to confirm the Sacred Vow, made in their Names, they are to know and consider, that they bar themselves of the saving Benefit of their Baptism, and do, in effect, proclaim, that were it now to be done, they would not be made Christians upon these Conditions: and yet they cannot be admitted upon any other.

This I have thought convenient to warn and admonish you of in the First Place, that every one must engage for himself, so as to make Religion his own, so as to have a Repentance, and Faith, and Obedience, and Stedfastness of his own. The Purpose of the Heart is a Personal Act,

2. It must be *sincere and honest*. This I will give you a short Explication of in *three Particulars*.

1. It must not be in *Skew and Appearance*, or *Formality* only, but *Cordial*, and *with the Heart*. (That is one Derivation of the word *Sincere*, from *συν καρ*) God is not taken with the external *Complements* of Devotion, when the Heart is not with him: but complains of their *Hypocrisie*, who
 ‘ draw near unto him with their Mouths,
 ‘ and honor him with their Lips, while
 ‘ their Hearts are far removed from him ;
 ‘ and of such he testifies, that in vain they
 ‘ worship him, *Isaiah 29. 13. St. Mat. 15. 8, 9.*
 That of *St. John* is to be extended to our *Love unto God*, as well as to *our Neighbor*,
 ‘ Let us not love in word, neither in
 ‘ Tongue only, but in Deed and in Truth;
1. Ep. 3. 18.

The Heart must be upright and simple (that is another Derivation, *sine cerâ*) without mixture of *contrary Designs and Intentions*; as when *Herod* pretended a desire to worship Christ, but meant to have kill'd him: or as *Jezebel* proclaimed a Fast in shew of Justice; but intended the *Murder* of *Innocent Naboth*; or as when the *Pharisees* appeared devout in their Long Prayers and Fastings, and *charitable* in their Alms-giving; but their end was only to *get a Name*

to themselves, have the Praise and Admiration of the Beholders, and cheat with the greater Color, devouring Widdows Houses; or as when Judas gave our Lord and Saviour a Kiss; but with a wicked purpose to betray him—— We must be hearty and sincere in our Religion, not in shew and pretence only (as the Prophet speaks of some, *Isai. 2. 20. 42. 20.* and the Psalmist of others, *Psal. 78. 34, 36, 37.* ‘Dissembling in their Hearts, and lying with their Tongues’) but in Truth and Reality; not to carry on sinister and unworthy Designs, under that *Mask and Vizard*, but with Integrity of Soul, and Uprightness of Intention. And then,

3. This sincere Honesty will discover it self by the Equality and Universality of our Faith and Obedience; not picking and choosing what points we like best to approve of, or what Commandments we can reconcile to the Interest of our Lusts and Humors; but embracing all God’s Declarations with the same readiness of Faith, because He hath spoken them, and all his Commands, with the same Observance, because he enjoyns them. This is that which the Scripture calls Perfection; as St. Chrysostom well notes on *Genes. 6. Noah was a just man, and perfect*, πάντα πληρώσας ἅπερ ἔχουσιν ἄνθρωποι ὁμοειδέως ἀρετῇ ἐλόμβουν· τὸτο γὰρ ἔστι τέλει, ἰδὲν ἔλλει-

Hom. 23.
in Gen.

ἐλλειποῦν, ἐν ἐδρῇ χειρῶν, ἡ τὸ μὴ κατὰ
 δώσας ἐν τῷ δὲ Ἀμαρτωῶν) 'Then shall I
 'not be ashamed (saith *Holy David*) when
 'I have Respect unto all thy Command-
 'ments, *Psalms*, 119. 6. I will have respect
 'unto thy Statutes continually, *verse* 117.
 'I esteem all thy Precepts concerning all
 'things to be right; and I hate every false
 'way, *ver.* 128. And thus it is said of *Za-*
charias and *Elizabeth*, 'They are both right-
 'eous before God, walking in all the Com-
 'mandments and Ordinances of the Lord,
 'blameless, *St. Luke* 1. 6. And so it must
 needs be: For if that be the *reason of our*
Faith, because God declares the matter unto
 us, we must of necessity, on the same Ac-
 count, believe every thing so declared: And
 if that be the *Reason of our Obedience*, because
 God commands the thing, we must upon the
 same account obey whatsoever is comman-
 ded: And for us to renounce any one Ar-
 ticle, or live in the open Breach and Vio-
 lation of any known Command, is, by way
 of just Interpretation, to renounce and dis-
 obey them all, while we oppose that *Autho-*
rity, and *Formal Reason of Faith and Obe-*
dience, which runs through them all alike.
 And so *St. James* plainly tells us, *ch.* 2. 10, 11.
 'Whosoever shall keep the whole Law, and
 'yet offend in one point (*wilfully, and up-*
on Choice offend in one point) is guilty of all.

For ' he that said (or that *Law which said*)
 ' Do not commit Adultery, said also, Do
 ' not kill. Now, if thou commit no Adul-
 ' tery, yet if thou kill, thou art become a
 ' Transgressor of the Law.— If we are
 only for *This and that Article of Faith*, or
 for *this and that Command*, it is manifest,
 that we *please our selves only*, and *do our own*
Will; but if we therefore believe any one
 point, because *God hath declared it*; or per-
 form any one Duty, because *God hath en-*
joined it: The very same Respect and Rea-
 son will inforce upon us, το καθόλου, an U-
 niversality in our Faith and Obedience:
 And we cannot be sincere without this.
 ' We trust (saith the *Aposile*) that we have
 ' a good Conscience in all things willing to
 live honestly, *Heb. 13. 18.* We have no
 good Conscience at all, if we are not in all
 things willing to live honestly. We are no
 upright Christians, if we are not thus truly
 Catholick.

ἀδελφίταις
 καὶ ἀνθρώ-
 ποις; St.
 Jam. 3. 17.

Our purpose of Heart then must be sin-
 cere, as hath been said, in opposition unto
Simulation and Hypocrisie, Complement and
Formality, Defect and Partiality in our Faith
 and Obedience; the purpose of a good and
 honest Heart, as 'tis call'd in the *Parable*,
 (ὅτι ἡγοῦνται καλῶν καὶ ἀγαθῶν St. Luke 8. 15.

3. It must be *understanding and deliberate*
 in

in opposition to *ignorance and rashness.*

There are many persons, (who yet would be thought to renounce *Poper*y) for an *implicit Faith in the General*, and a *blind Obedience in the Lump*, without studying or considering the *particular Doctrines* to be believed, or the *particular Laws* to be obeyed. There are many well enough reconciled and brought to this, to disown and renounce Sin in the *General*, while God knows, there is hardly any *particular Sin*, which they are not ready to close with upon the First Temptation to it. And so in like manner, there are many that will, *Hand over Head*, as we say, *engage to the Christians* (as men customarily embrace the Religion of their *Country* or *Education*) never considering what it may cost them to make good this Engagement in its particulars: And for want of this it is, that afterwards they *fall away*. We on the other side, are call'd upon 'not to be unwise, but understanding what the Will of our Lord is; *Ephes. 5. 17.* And our *Blessed Saviour* requires the *Multitude that flock'd after him*, to bethink themselves, how much was expected of those who would be altogether *Christians*, and owned by him among his genuine *Disciples*. 'There went out Multitudes with him, saith the Text, *St. Luke 14. 25. &c.* and he turned, and said unto them, if a^d

'ny man come to me, and hate not his
 'Father, and Mother, and Wife, and Chil-
 'dren, and Brethren, and Sisters; yea,
 'and his own Life also; (if he hate not
 all these *in comparison of me*; or if he *love*
not me above all these, so as upon occasion,
 for my sake to leave and quit all these, St.
 Matth. 10. 37. 'he cannot be my Disciple.
 Thus much he earnestly recommends to
 their serious Consideration at the very first
 setting out (*ne magis feriant improvisa tela;*
atque ita, quod quis aggressus est temerè, mag-
no suo malo deferat, factus πειραστος ἔξ λειπ-
τόνους) that they might not be surprized
 with Difficulties, never before dream'd of
 by them, and so basely revolt from their
 profession after some plausible, but rash Be-
 ginnings. To this purpose he gives them
 a double Similitude from what was usual in
 other matters among those of ordinary Pru-
 dence and Wisdom in the World, ver. 28.
 &c. 'For which of you, intending to build
 'a Tower, sitteth not down first, and
 'and counteth the Cost, whether he have
 'sufficient to finish it? Lest happily, after
 'that he hath laid the Foundation, and is
 'not able to finish it all that behold it, be-
 'gin to mock him, saying, This man be-
 'gan to build, and was not able to finish;
 'or what King, going to make War against
 'another King, sitteth not down first and
 con-

Grot. in
 loc.

‘ consulteth, whether he be able with ten
 ‘ thousand, to meet him that cometh against
 , him with twenty thousand; or else, while
 , the other is yet a great way off, he send-
 , eth an Embassage, and desireth Conditio-
 , ons of Peace? — Thus (saith he) in ef-
 fect, should you *ponder well before-hand*,
 what the *business* is which you undertake
 when you become Christians, what *Costs*
 and *Charges*, what *Pains* and *Labors* you
 thereby oblige your selves unto; that you
 may enter on that Profession *understanding-*
ly, and with a *Prospect of the worst* that may
 afterwards befall you in or for it; that so you
 may go through with *your Building*, and *fi-*
nish your Warfare. In the *close of all*, there-
 fore he adds, that he might bring the mat-
 ter to its due *Issue*, *verse 33*. ‘ So likewise,
 ‘ whosoever he be of you, that forsaketh
 ‘ not all that he hath, (that is, who *sets*
 ‘ *not forth with this Disposition of Soul*, to quit
 ‘ all rather than my Faith and Service) he
 ‘ cannot be my Disciple.

Our Resolves you see in Religion, must
 not be blind and rash, but *rational and de-*
liberate, upon a *præ-consideration*, both of
 the *particulars of our Christianity* (what it en-
 gageth us to believe, profess and do] and
 of the *several Hazards* which it may ex-
 pose us to: ‘ I have chosen the way of truth,
 ‘ saith the *Psalmist*, thy Judgments have I
 laid

‘laid before me, *Psal.* 119. 30. That is the right method certainly to a good and durable Choice, first, to lay God’s Judgments as distinctly as may be before our View (as the ἀπο τοι προτάξεις, *panis propositionis*, or *Shew-bread placed on the Table under the Law*) with the Consequences attending the Observance of them, that we may say, whatever ensues or falls out, *Omnia præcepi atque animo mecum ante peregi*, All this I was well enough aware of, when I first undertook my Religion.

Those that bear the Gospel preached, and understand it not, are resembled by our Blessed Saviour to the High-way ground, where the Seed is wholly lost; and those who do not consider and deliberate upon it within themselves to the Stony Ground, where the Seed takes not any deep and kindly Rooting, or hath not much Earth (or Mould) to cover it; and therefore, howsoever, for the present, it may be received with Joy, yet it dureth for a while only: For ‘when Tribulation and Persecution ariseth because of the Word, by and by (saith he) these are ‘offended, *S. Matth.* 13.

4. This Consideration and Deliberation, I have been speaking of, must not rest there, but conclude in a free, firm, and zealous Resolution; where we have four points more to meditate a while upon.

1. It must come up to a Resolution, that is, the *actual Determination of the Mind and Choice*, according to that of the *Psalmist*, 'I have applied, or inclined my Heart to fulfil thy Statutes always, even to the End, *Psal.* 119. 112. And again, *elsewhere*, 'My Heart is fixed, O God, my heart is fixed, *Psal.* 57. 8. --- 'Who is this that engaged his Heart to approach unto me, saith the Lord? *Jer.* 30. 21. We must not always be considering and deliberating; but bring the Matter to some *Period and Issue* within ourselves; and that, not only as to some *saint Wishes and Velleities*, but *Purposes and Resolutions* of cleaving unto God: Such as *David* often expresseth, 'I said, I will take heed to my ways, I will keep my Mouth as with a Bridle, *Psal.* 39. 1. 'I have said, that I will keep thy Words, *Pf.* 119. 57. 'I have purposed, that my Mouth shall not transgress, *Pf.* 17. 3. &c. 'How long halt ye between two Opinions, saith the Prophet? If God be God, follow him, *1 Kings* 17. that is, *resolve and conclude upon it*, as you have all reason to do, to serve him only.

2. This Resolution must be free and voluntary, not as upon *Constraint*, or of *Necessity*, or a *forced Put*; not as a *Burthen* imposed; but, as hath been said, a matter of *Choice*; and that upon *maturest Thoughts* about it, *the cheerful Offering of a willing mind.*

mind. Such is that Service which is most acceptable unto God: He loves a *chearful Giver*, and a *chearful Servant*, 2 Cor. 7. 11, 12.--- 9, 6, 7. He delights in none but *Volunteers*, a *willing People*, Ps. 110. 3. Such as esteem not his Commands *grievous*, 1 St. John 5. 3. Such as do not only take *Sanctuary in Religion*, to avoid the Hand of the Avenger, or embrace Piety and Vertue, *meerly to escape Wrath and Misery, Hell and Damnation*; but from an *Inward Satisfaction and Complacence in the Truth, and Goodness, and Excellency of them.* Thus we found it in the *Psalmist*, 'I have chosen the way of Truth, &c. And thus *Joshua* deals with the *Israelites*, ch. 24. 14, 15. 'Fear the Lord (saith he) and 'serve him in Sincerity and Truth (cleave unto him, and that out of Love, as he had said before) 'and put away the Gods which your Fathers served (that is, *all manner of Idols*) and if it seem evil unto you to serve 'the Lord (upon these Terms) chuse you 'this day whom you will serve--- But, whatever you chuse, *I for my part have chosen and resolved already.* 'As for me and my House 'we will serve the Lord. Whereupon the *People*, provoked unto *Emulation*, answer also for themselves, ver. 16. &c. 'God forbid that we should forsake the Lord our God, he it is that bought us and our Fathers 'out of the Land of *Egypt*, from the House of

of Bondage, and which did those Great
 Signs in our Sight, and preserved us in all
 the way wherein we went, and went a-
 mong all the People, through whom we
 passed; and the Lord drove out before us
 all the People, even the *Amorites* which
 dwell in the Land: Therefore will we al-
 so serve the Lord, for he is our God, ---
q. d. He is the God of our *Lives*, and of *all*
our Mercies; who hath wrought *all the Mi-*
racles we have beheld; rescued us out of
cruel Servitude; and kept us in all the way
of our Travails; delivered us from *most for-*
midable Enemies. Thus hath he many ways,
 from *time to time*, obliged us to himself; and
 therefore, as in all *Gratitude* we are bound,
 we are resolv'd also to serve him---- Well,
 but *Joshua* is yet concern'd, lest they should
 not be so *advised and thoughtful* in this Re-
 solution as it became them in such a Busi-
 ness of Importance to be; and therefore
 wills them *again to deliberate* with themselves
 about it, *what they must engage on*, if they
 would in good earnest serve him; how they
 must renounce *all other Masters*, and *aban-*
don all their Sins and Lusts; or otherwise
 he would accept of no Service from them.
 So it follows, *verse 19. &c.* And *Joshua*
 said unto the People, ye cannot serve the
 Lord, for he is an Holy God, he is a jea-
 lous God; he will not forgive your Trans-
 gressions,

‘gressions, nor your Sins. If ye forsake the
 ‘Lord, and serve strange Gods, then he will
 ‘turn, and do you hurt, and consume you,
 ‘after he hath done you good--- That is,
 you cannot serve the Lord to any *purpose*,
 unless you amend your Lives and Man-
 ners, &c. Now upon this the People again
 declare their Intentions: ‘Nay, but we
 ‘will serve the Lord. And *Joshua once and*
again admonishes them still to the same effect,
 and they as often *consent to his proposal*, ‘Ye
 ‘are witnesses against your selves, *saith he*
 ‘at last, that ye have chosen you the Lord
 ‘to serve him. And they said *Amen* to it:
 ‘We are Witnesses--- Now therefore, *saith*
 ‘he, put away the strange Gods which are
 ‘among you, and incline your Heart unto
 ‘the Lord God of *Israel*, that is, make good
your own Choice in cleaving unto him. And
 the People said unto *Joshua*, ‘The Lord our
 ‘God will we serve, and his Voice will we
 ‘obey.

3. This purpose of Heart must be *fixed*,
firm and stable; for that indeed is properly
 Resolution, *obstinatio quædam animi*, a *Reli-*
gious Obstinacy of Mind (if I may so speak)
 so as no longer to be wavering and uncer-
 tain, *carried to and fro with every Wind*; not
 apt to receive contrary Impressions, or be *di-*
verted and turned aside, either by Promises or
 Menaces from what is resolved on. The
Psalmist

Psalmist utters it in these words 'I have
 'sworn, and am stedfastly purposed to keep
 'thy Righteous Judgments, *Psal.* 119. And
 elsewhere, in a particular Case, 'Lord re-
 'member *David*,--- how he sware unto the
 'Lord, and vowed unto the Mighty God
 'of *Jacob*, *Psal.* 132. that is, bound his Soul
 'with the strictest Bond hereunto --- The like *Numb.* 30.
Inflexibility we may observe, upon *Tryal*,
 in the *Three Famous Confessors*, and that be-
 fore a *Flaming Furnace*, threatening of them;
 they declare *peremptorily*, that whatever come
 of it, they will not serve any Idol, or fall
 down to the *Golden Image*, *Dan.* 3. 'Our
 'God, say they, is able to deliver us from
 'the burning Fiery Furnace, and he will
 'deliver us out of thy Hand, O King---
 'but if not (be that as it will) be it known
 'unto thee, O King, that we will not
 'serve thy Gods, nor worship thy *Golden*
 'Image, which thou hast set up --- Ano-
 ther remarkable Story we have of *St. Paul*,
Acts 21, 12, 13, 14. Where neither the
 greatest of *Dangers*, nor yet the *Tears and*
Solicitations of his Friends are able to move
 or dissuade him from his Holy purpose.
 'What mean ye to weep, and to break
 'mine Heart, saith he? For I am ready not
 'to be bound only, but also to die at *Jeru-*
salem, for the Name of the Lord *Jesus*.
 A Resolution, when it comes to this degree
 of

of *Firmitude*, when it ariseth to the height of a *Sacred Oath and Vow*, an *Obligation of our selves to God by solemn Promise and Covenant*, a *sure and sealed Covenant* (as it is *Nehem. 9. 38.*) is of *mighty Power and Effect* in Religion. For so we find it in all other matters, when men are *resolutely wicked*, *perverse and obstinate* in any course, as the *Horse rushing into the Battel*, ' *Their Hearts fully set in them to do evil*, *Eccles. 8. 11.* Say or do what you will, there is no *stopping or turning of them*. The same *Fixation* we should labor after in our *Pious Resolutions*, until we bring our selves unto an *almost unalterable Resolution and Temper* (*Donec bona mens sit, quod bona voluntas est; & habitus fiat, quod est impetus*, as *Seneca* hath it.)

Ep. 16.

And if it be thus in any good measure with us, there is no question but that,

4. We shall be *zealous and affectionate* also in these our deliberate, free, and firm *Resolutions*; For our *whole Heart* will be engaged in them; and all *Indifferency, Coldness and Lukewarmness*, ariseth from nothing but the *Division of the Heart*, among *divers and contrary Objects*, (*pluribus intentus minor est ad singula*——) Thus we are to be ' *fervent in Spirit serving the Lord, Rom. 12*. And this *Zeal* will shew it self, especially in *breaking through all manner of Impediments*—

ments, Oppositions, Letts and Hindrances, in the way of our Bounden Duty. Nothing will be able to stand against, or resist the Powerful Flames of it. But if we are neither Cold nor Hot in our Religion, God, as he threateneth the Laodicean Church, will spew us out of his Mouth. 'Be zealous therefore (saith he) and repent, Revel. 3. (*Qui susceptus es quasi intra Os Dei per fidei agnitionem, projiceris per Teporem*) as the Devout Father glosseth upon it.

Salvian. de
Gub. l. 4.

5. And Lastly, to prevent Miscarriage in all this, it will be requisite that we add Humility of Soul unto the rest; whereby I mean a deep Sence of our own Weakness and Infirmary, as of our selves, and the necessity we stand in continually of Divine Aid and Help, which will prompt us to a constant dependence upon God, and calling on him for his Grace, and Watchfulness over our selves in the time of Temptation, lest we be worsted and overcome, lest we should start aside like a broken Bow, and fail of performing our Holy Promises unto God. We must beware of leaning to our own Understandings, and presuming upon our own Strength. 'Let him that thinketh that he standeth, take heed lest he fall, 1 Cor. 10. 12.. God is to be duly acknowledged by us in all our ways; and our Hearts and Souls are to be at all times lift up towards him for his

H

Succor

Succor and Blessing, εὐκαρῶς βοήθεια, *seasonable Recruits* in the time of need, *Heb.*

4. 13.—

Who was more confident and presumptuous of himself than St. *Peter*? ‘Though
‘all men shall be offended because of thee,
‘yet will I never be offended (saith he)
St. *Matth.* 26. Yea, and after that our
Blessed Saviour had given him a *Check*,
and foretold his Fall more particularly,
‘Verily I say unto thee, that this Night,
‘before the Cock crow, thou shalt deny
me thrice. Nevertheless, he repeats it with
a fresh degree of Earnestness and Vehemency.

S. Mark
14. 31.

(ὅτι ὡς εἰς μέλλον) ‘Though I should die
with thee, yet will I not deny thee: And
so it seems, after his Example promised all
the Disciples—— But we know the sad
Consequence, how, ‘When the Shepherd was
‘smitten, the Sheep were all scattered, they
‘all forsook him: And this over-confident
Apostle, even with a Curse and Oath, renoun-
ceth his Master. A fair warning to us all,
to lay to Heart and put in practice the ex-
cellent Advice which our Blessed Saviour a lit-
tle before gave them. ‘Watch and pray that
‘ye enter not into Temptation; and to
pray daily, as he hath taught us, ‘Lead us
‘not into Temptation, but deliver us
‘from Evil.

And

And thus now we have the *particulars* comprized in the Text, what St. Barnabas exhorted them all unto, both for the *matter of the Duty*, and for the *manner of Performance* 'with purpose of Heart to cleave unto the Lord, that is, as you have heard, with a *personal, sincere, deliberate, free, firm, zealous, and yet humble Resolution of Soul, to hold fast, and persevere in their Christianity.*

It remains only in the *Third place*, that I point you to some of those *General Motives and Arguments*, which we may presume, this *Good Man*, this *ὁ ἄγιος καλῶς* (as his name is interpreted, *Acts* 4. 36.) made use of in *pressing of his Exhortation upon them all*; which I hope you will every one apply to your selves, whilst I shall little more than name the particulars.

1. Then we may suppose, that he set before them the *absolute necessity* of this Christian perseverance from the very *Obligation and Vow of their first Admission and Entrance upon that Holy Profession*—— And that he suggested unto them, that *all their good Beginnings would be lost and in vain, unless they were thus followed on, and pursued by them*—— That if they *drew back*, it would be *unto Perdition*; and no Salvation of their Souls was to be hoped for, unless they believed *unto the end*; no Crown;

but to him that *overcometh*—— Nav, if they Apostatized and Revolted; the *later End would be worse with them than the Beginning*, and their *Condemnation the more sad and heavy*; so that it had been better for them never to have known and owned the way of Truth and Righteousness, than afterwards unworthily to relinquish and forsake it.

2. We may suppose, he set before them the well grounded Divinity, and surpassing Excellency of that Religion, which they had now embraced, far above all others—— together, with the most reasonable Service therein required and call'd for, which is most suitable to, and perfective of our Humane Nature, considered both in every Individual, and as it is embodied in the respective Societies of Men.

3. We may suppose, he represented to them the Goodness, and obligingness of that Lord and Master to whom they had devoted themselves—— How well he had deserved of them--- what transcendent and unparallel'd Love he had shewed to them, in giving himself to and for them, and redeeming of them with his most precious Blood--- And how ready he was still at all times to stand by them for their Help and Assistance in whatsoever he should call them to.

4. It

4. It is not unlikely, but he might bring into their View the great Cloud of Witnesses encompassing of them round about: The many good Examples and Presidents, both under the Old and New Testament, whom they were herein to follow---- And then

Lastly, We may be sure he put them in mind of the exceeding and incomparable Re-compence of Reward, which would be certainly theirs, if by patient Continuance in well-doing they look'd and waited for it--- A Reward of *Eternal Life and Happiness and Glory*, wherewith neither the good, nor the evil things of this World, which are but for a moment, are worthy to be weighed--- Concluding to a like purpose, as we find *St. Paul*, his Brother and Companion in that Work, doth to the *Corinthians*, 1 Cor. 15. ult. And I cannot conclude better than so. 'Therefore, my Beloved Brethren, be ye stedfast, unmoveable, 'always abounding in the Work of the 'Lord; forasmuch as you know that your 'Labor is not in vain in the Lord.

. 'Lord of all Power and Might, who art 'the Author and Giver of all good things, 'graft in our Hearts the Love of thy Name; 'Increase in us true Religion, nourish us 'with all Goodness; and of thy great Mercy keep us in the same, through Jesus 'Christ our Lord. *Amen.*

‘ Lord, we beseech thee, grant thy People Grace to withstand the Temptations of
‘ the World, the Flesh, and the Devil ;
‘ and with pure Hearts and Minds, to follow thee, the only God, through Jesus
‘ Christ our Lord. *Amen.*

‘ O God, Forasmuch as without thee we
‘ are notable to please thee, mercifully grant,
‘ that thy Holy Spirit may in all things direct and rule our Hearts, through Jesus
‘ Christ our Lord. *Amen.*

‘ O God, who knowest us to be set in
‘ the midst of so many and great Dangers,
‘ that by reason of the Frailty of our Nature, we cannot always stand upright ;
‘ grant to us such Strength and Protection,
‘ as may support us in all Dangers, and carry us through all Temptations, through
‘ Jesus Christ, our Lord. *Amen.*

‘ O God, who hast prepared for them that
‘ love thee, such good things as pass man’s
‘ Understanding; pour into our Hearts such
‘ Love towards thee, that we, loving thee
‘ above all things, may obtain thy Promises, which exceed all that we can desire,
‘ through Jesus Christ our Lord. *Amen.*

T H E E N D.

A
T A B L E
O F T H E
C H I E F C O N T E N T S.

○ *F the Scope and Sence of* Hebr. 6. 2.
page. 1.

Our Church-Catechism most agreeable to the A-
postolical p. 5-

Of the Names whereby Confirmation is known
and call'd, viz.

Imposition, or laying on of Hands

Perfection

Chrism, or Unction

Consigning, or Sealing

Confirmation

Obligation

H 4

7.

8.

9.

10.

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2 Tim.

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